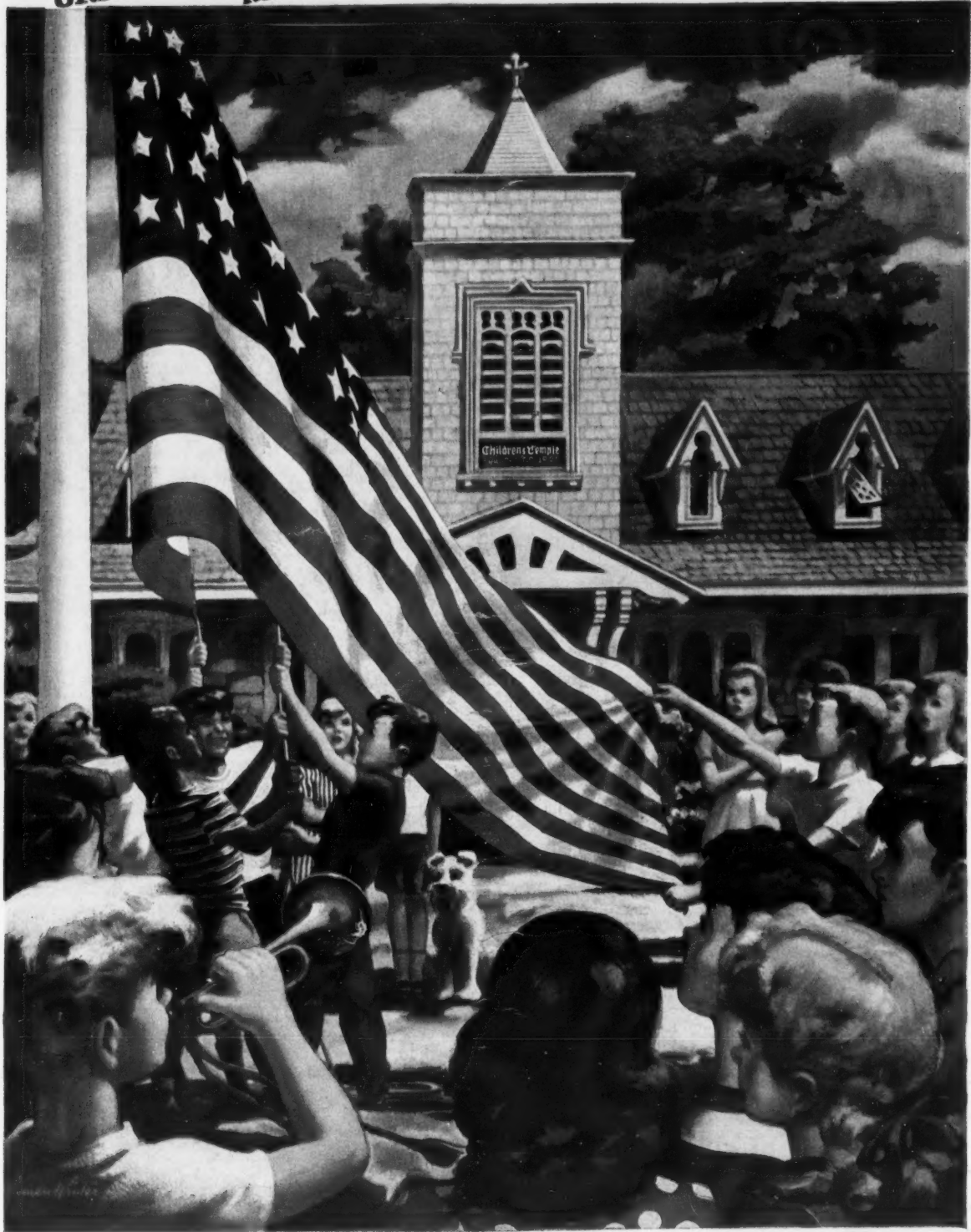


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"Thank You For Loving Me So Much"

"Now it is different for me," writes Franco Davide, ten year old Italian boy who lost both legs as a result of war bombings, to his American foster parent. "Before, my friends had to carry me on their shoulders, and when they were not around I had to move on all fours . . . I thank you for the legs, and for loving me so much."

Franco is but one of thousands who have been maimed and disfigured by war. Funds are needed for plastic surgery, artificial eyes, and prosthetic limbs.

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JULY • 1950

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Among Those Present

Don Fontaine (*The Pew and You*, page 22) was born in California and reared in Colorado. For ten years he has taught modern languages at Ottawa Hills High School, Toledo, Ohio. The long summer vacations permit him to pursue his major interest—travel. Most frequently he finds himself wandering off to Latin America, for here he finds the people interesting and friendly, the scenery superb and the remnants of Indian civilizations fascinating. During the summer he pursues another interest—playing the harp. "I completely ignore my closest friends when they declare the instrument doesn't fit my personality," he reveals.



Doron K. Antrim (*Green Pastures on the Prairie*, page 28) cut loose from a weekly paycheck ten years ago to free lance in writing, lecturing and broadcasting. He has written for *Reader's Digest*, *Saturday Evening Post* and other big national periodicals.



His greatest interest is music and he has been greatly concerned with this

branch of art ever since, as a small lad, someone gave him a battered harmonica. In World War I he organized musical talent into ensemble units for the boys going across. Following the war he edited music magazines. He believes that music is a vital force in life and that anyone can benefit by tapping this source of power.

Wendell Arnett, whose thought-provoking religious cartoons occasionally appear on these pages (see page 13) was born in Salyersville, Kentucky. His mother was a cousin of Johnny Gruelle who illustrated the "Raggedy Ann" books. Mr. Arnett supposes he received his talent from her. "I have always wanted to be a cartoonist," he writes, "and received my first encouragement in 1935 when cartoons I drew for Baseball Commissioner 'Happy' Chandler, who was then running for governor of Kentucky, were published. One of my biggest thrills came when *CHRISTIAN HERALD* first accepted a cartoon of mine."

He now lives in Louisville where he is an art director of the *Louisville Times*. He is a deacon of Crescent Hill Baptist Church and also teaches a Bible class of teen-age boys.



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And Then My "MIRACLE" Occurred

By J. M. PIRELA RUST

As told to Lois Mattox Miller

J REMEMBER well that night in 1943 when I left my home in Caracas, full of health and high spirits, and headed for the weekly bowling match. "I am the luckiest man in Venezuela," I sang to myself. "A wonderful home, a job I love. Yes, I am even the best bowler in Caracas!"

An hour later the whole wonderful world seemed to have slipped through my fingers!

When my turn came to bowl I stepped up and reached for a ball. But my fingers for some reason could not grasp it. I tried again. This time I fitted my fingers carefully into the sockets, and straightened up. The ball fell from my hand. I could not hold it.

In utter bewilderment, I staggered to a bench. With my left hand I held up my numb right hand and gazed at it, more frightened than I had ever been in all my life.

The doctor could not explain my trouble, but by next morning my whole right arm was useless. Within a week both legs and my right eye were paralyzed. My condition was finally diagnosed as a virus infection of the spinal cord—with no hope of recovery.

In the next months I was to ask myself over and over: "Why do I not die? It would be much better." At 24 I was finished. I had to be cared for like a baby; my income had stopped; my family was in need, and I had no hope for the future.

Since everyone accepted my condition as hopeless, I was sent to my mother who lived in a small town some

distance from Caracas. There, as the months went by, I regained the use of my right arm, but my legs remained paralyzed. Then, after six months of illness, my wife asked for a divorce.

All along there had been moments when I would not accept as final the verdict of hopeless invalidism, that I would never be able to return to the home and job I loved. Now I lost all hope. I sank into black despair and agreed to be sent to the Hospital Resquez, a Caracas hospital for chronic diseases.

The first few weeks there I was so stunned I could only numbly accept my place in the ranks of the hopeless; I was just another in the row after row of wheel chairs with their waiting, helpless, withering human forms. This would be my home until I mercifully died. But I was thankful that at least my family was relieved of my care and that my old friends would not see my daily decay.

But gradually rebellion took the place of despair. I hated the sight of wheel chairs. I hated the dumb acceptance of our passive fate. Day and night my mind darted from one possibility to another to defeat this inactivity. I could work. I still had a good mind, now more alert than ever. I had the use of my hands.

My former job had been in the statistical division of Creole Petroleum Corporation, so I asked the director of the hospital if I could do some office work. The doctor agreed to let me answer the office phone, and within a few

months I was allowed to help with the bookkeeping. This was sheer joy for me, even though my physical condition had changed not at all.

I began to mention my next desire: to go back to my old job. The doctors always listened sympathetically but they reminded me this was impossible. I was confined to a wheel chair. I could not get about, or take care of myself. There was no chance of my returning to the happy workaday world again.

One noon I wheeled myself into the patio of the hospital and took from my pocket a magazine which had arrived that morning. As I leafed through it reading the titles, one impressed me: "Where 'What's Left' Works Wonders."

The article told of the new and amazing rehabilitation work being done with cripples at a far-off institution: New York University-Bellevue Medical Center in New York. Here was case after case of crippled people who had been trained to walk! Trained to work! Made over for life!

I read and reread the article. I read into each case hope for my own rehabilitation. If it could be done for others, it could be done for me. Somehow, I must get to New York and learn to walk again!

The next few months I saved every penny of my small salary, but I soon realized it would take me years to save even the cost of the airplane passage. So I sent a letter to a local charitable organization, the *Junta de Beneficencia*, in which I sought their aid in getting to the New York rehabilitation center. To my everlasting gratitude, the *Junta* assured me of financial help and told me to write the director, Dr. Howard Rusk, and ask to be admitted.

SOON, even to my impatient state of mind, a reply came. If I could come to New York there would be a place for me—if an examination showed chance for improvement. "But," said the letter, "much will depend on your will to improve. It may take months of hard work and constant effort to get back on your feet. You must be willing to put in hours and hours of training."

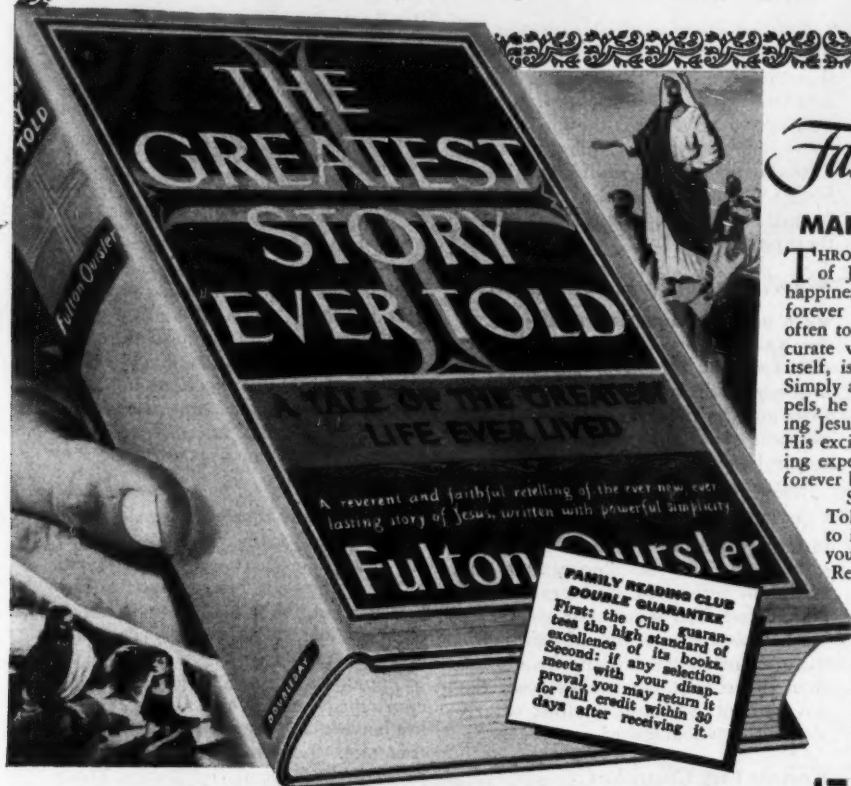
In July 1949 I arrived in New York. An old Venezuelan friend was at the airport to greet me in Spanish and take me to the Rehabilitation Center. After being examined I was told that my chances to walk again were excellent; but the arduous program would take months. I was measured for leg braces. I could not stand without them, because six years of invalidism had made my bones brittle. After that I was put to bed to begin the tedious exercises designed to prepare me for

(Continued on page 48)

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—DANIEL A. POLING,
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Your



Questions

Disregard of the Sabbath

● *Do you think that it is consistent for a deacon in the church to attend commercial sports on Sunday and to do other things that interfere with and disregard the Sunday services?*

MASSACHUSETTS

E. R. W.

The practices you describe are certainly inconsistent for an officer of the church, but it is not for me to judge. The final judgment is with God. I deeply regret such things as these for they deeply hurt the church. We may at least pray that his own conscience will speak to him.

Request for Prayers

● *I am approaching middle life faced with a serious difficulty—known only to God and me. CHRISTIAN HERALD has been with us through the years. Because of my confidence in it I am requesting your prayers in my behalf. Will you help me?*

PENNSYLVANIA

This question and the letter accompanying it, the letter unsigned, have at once their answer. Yes, we shall certainly help. Already our prayers have been offered and we shall continue to pray.

Church Bingo, etc.

● *Recently a men's community club sponsored a minstrel show just before Easter. My minister came out in black-face and sang a parody of one of our old hymns. Another group puts on bingo parties to raise funds, with one or more ministers participating. Now what do you think of that?*

COLUMBUS, OHIO

J. W.

Accepting the case as stated, I think it is terrible! Indeed I am loath to believe what I have read. Such a spectacle and before Easter is incredibly sad and without justification.

Smoking a Sin?

● *Can you prove by the Bible that smoking is a sin? Will those who smoke get to Heaven?*

OKLAHOMA

G. O. H.

I certainly cannot prove by the Bible that smoking is a sin, or that it keeps people out of Heaven. I do not smoke myself but some of the finest Christians I know by every other test do smoke—I wish they didn't!

Mixed Marriage

● *We are Protestants. Our daughter is engaged to a Latvian Roman Catholic. He says that his church is entirely different from the church here, that children of a mixed marriage are not required to be reared in the church, and that no complications would arise. Is there this difference?*

PENNSYLVANIA

A. H.

I do not know particulars regarding the Latvian Roman Catholic Church. It is true, however, that those who are Roman Catholics in this country, from whatever overseas area they may have come, must and will follow Roman Catholic practices, customs, and doctrinal viewpoints of the church in America—unless of course they change their faith.

Where is Cardinal Mindszenty?

● *Do you have any information as to the present condition of Protestant ministers who have been tried and imprisoned in Hungary and Yugoslavia? Does anyone know anything about the physical condition they are in? Also, where is Cardinal Mindszenty?*

PHILADELPHIA, PA.

A. C.

Actually we do not have the information requested above. We just do not know. We do know that the Lutheran bishop in Budapest is still imprisoned after nearly two years. As yet he has not been brought to public trial. To recent protests by his church there have been no replies from the government. Sad and terrible, utterly evil, is this whole record.

Kansas City Churches

● *Some time ago you had a question which concerned the efforts of some Kansas City churches to secure a liquor license. Have you had additional information?*

NEW JERSEY

W. H. J.

Information has come to me to this effect:

1) A Kansas City newspaper stated that a church or churches had applied to the city council for a beer license. Since no particular church was designated, all churches came under suspicion.

2) The Kansas City Protestant Council of Churches canvassed Protestant churches and found that none of them had made such application. The newspaper was then asked to disclose

the source of application. The fact was then published that a Roman Catholic church had applied for a license.

3) The Council of Churches went at once to the city council. The city council, finding that there was strong and organized opposition, dropped the whole matter!

Good work, Kansas City Council of Churches!

Entering the Ministry

● *What can parents do directly to persuade a son to enter the ministry?*

MASSACHUSETTS

E. R. W.

Beyond the steady and constant love and influence of home, I do not think that a direct effort to persuade a son to enter the ministry is advisable. Usually such an effort would defeat itself. Our sons both entered the ministry but certainly we never asked them to. We surrounded them with influences which eventually played a part in directing them to their life work. But theirs was the free choice.

American Legion and Liquor

● *For years I have belonged to the Women's Auxiliary of the American Legion. We have a room in the new club house of the Legion. For years there was no bar in our post but now one has been established. I feel that I should sever my connections with the American Legion. If I do this should I state my reason? What do you think about bars in Legion posts?*

PENNSYLVANIA

L. W.

I regret that there are bars in perhaps a majority of all Legion posts. I am glad that there are a few posts without bars—an increasing number. Washington, D. C., post, which was given the name of our son, has an anti-liquor clause in its constitution.

The one asking this question should courteously make her reason known for leaving the Auxiliary, if she takes this step. Legionnaires represent all faiths and all social viewpoints. Those who do not drink may have a powerful influence over their associates, if, with loyalty to their own principles, they have a regard for the viewpoint of others.

Annulment and Divorce

● *Do the Scriptures recognize any difference between annulment and divorce?*

OHIO

U. G.

I certainly do not know of any distinction made in the Scriptures between what you call "annulment" and divorce. Annulment that accomplishes final separation between two people is divorce. Morally at least there is no distinction that I could recognize or accept.

The Japanese are asking for Scriptures!

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a Testament he can
Understand!



The Revised Standard Version of the NEW TESTAMENT

Toshio... his family... and their friends are pleading for the Gospel. They eagerly seek to learn our American way of life, our language and our religion. They search their few Scriptures available, to get the Christian message. General MacArthur is repeatedly calling for more and more Testaments and Bibles.

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Dr. Frank C. Laubach says:



I am tremendously enthusiastic about the proposal to supply Japan with a great number of the Revised Standard Version of the New Testament. I use this exclusively ever since I received the first copy, because it is so crystal clear. It is far and away the best translation ever made for people who know a little English, as thousands or millions do in Japan.



One Army Chaplain writes:

"As a Chaplain stationed in Japan I am acquainted with the great need for immediate action in presenting the Gospel to the Japanese. Consequently, an offering has been taken and we have one hundred dollars (\$100) which we want to invest. Your Revised Standard Version of the New Testament which we use in the Chapel, is the best choice for our purposes.

(Chaplain's name and address on request.)

General Douglas MacArthur:



Japan has lost faith in its own religion and is open to Christian teachings. It definitely needs Christianity to stabilize its new democracy. So General MacArthur told Lowell Thomas and many others. MacArthur urges Americans to send New Testaments and Bibles, at least three million copies in 1950 and within the next 15 years enough for all the eighty-million people living in Japan. He says, "New Testaments are essential for the success of the Christian movement."

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THOMAS NELSON & SONS 385 Madison Ave., New York 17, N. Y.

Sunday School Lessons

By Amos John Traver

• Sunday, July 2

JACOB, A MAN OF STRIKING CONTRASTS

GENESIS 35:1-7, 9-12; 28:15

"GOD AND THE DEVIL pulled for his soul." So Bunyon speaks of the struggle in the life of one of his characters. The story of the life of Jacob records such a struggle. As a young man Jacob was smart and ruthless in looking after his own interests. His doting mother, Rebecca, connived with him to secure the birthright from Esau, his brother. The trick was clever, but it backfired and he had to leave home. However, he had the birthright.

As a small boy he had heard his father, Isaac, tell over and over again of the promise God had given to Abraham. Isaac had his own experience of God's promises to recount. To Esau this promise of tomorrow's greatness and blessings did not mean as much as today's good food and good hunting. At least Jacob had imagination enough to prize the blessings of God for generations yet unborn. Like many another with ambitions, Jacob acted on the principle that the end justifies the means. It is not entirely to his discredit that he recognized how unfitted Esau was to carry on the family line.

On Jacob's first night away from home he slept on the bare ground with a stone for a pillow and dreamed a glorious dream of angels ascending and descending a great stairway to heaven. The God who had spoken to his father Isaac and his grandfather, Abraham, now spoke to him, renewing His promise of blessings upon him and upon his descendants. Jacob bargained to return to God ten percent on his investment if He would bless him. At least he recognized God as the source of blessings though he would have defined blessings largely in terms of flocks and herds. Some modern advocates of tithing have not seemed to rise much higher in their emphasis on the material rewards that tithing brings. Jacob named the place where he first heard the voice of his God Bethel, "house of God."

Jacob had cheated his brother and he was to know what retribution meant in his own life. For the next twenty years he served Laban, his relative, in Haran and nearly met his match in

chicanery. He was tricked into marriage with the dull-eyed Leah whom he did not love and had to serve another seven years for Rachel. He continued to serve Laban, but managed to become rich in his own right. Finally he slipped away from Laban with his family and flocks to return to his homeland.

Then again his past caught up with him. As he neared Canaan he realized that Esau awaited him to pay his score against him. He deployed his caravans so that not all would be taken if attacked, and he sent splendid presents ahead to appease Esau. On this journey he had another encounter with the angel of God. He thought himself strong enough and clever enough to get his way with the angel, but finally he was lamed. At the same time he continued wrestling with the angel till he received a renewal of the promise made at Bethel. Perhaps he was beginning to learn that God blesses only those who are humble before Him.

RECONCILED with Esau, Jacob set up his own tribal headquarters and continued to learn that "whatsoever a man soweth, that shall he also reap." His children, with their untamed ways, were a continual trial. His only joy was the two children of Rachel — Joseph and Benjamin. With Rachel dead, he showered upon them the love he had given so fully to her from their first meeting. His one comfort was faith in the God of his fathers. Little as he understood the character of his God, he trusted God's promises to him and his descendants. As he grew older he depended less upon his cleverness and more upon God's help. And he ended his days peacefully in Egypt where Joseph ruled. Against the background of our Christian concept of God and of godly living, the life of Jacob presents a pretty black picture. Yet it is amazing what God can do with weak and sinful men in the working out of His purposes.

"Human beings are too important to be treated merely as symptoms of a past generation." So wrote Lytton Strachey. When we look into the Scriptures we see man pictured as he really was. In Jacob we see ruthless ambition, unprincipled shrewdness, and terribly inadequate ideas of God. As

we study such a character more carefully, we are shocked to see ourselves, our own sinful selves, looking out at us from the pages of the Book.

When we compromise principles, when we use questionable means to gain good ends, when we make religion a bargaining business with God, when we live for time and forget eternity, then we play the role of Jacob. There is too much of Jacob in each of us for the story of his life to be read objectively. The memory of Jacob should send us to our knees in repentance, thanking God that, with all our faults, He still can use us for His high purposes.

Questions:

Read Romans 9:1-13. How is Paul using the story of the patriarchs here? Was God's love for Jacob arbitrary or did it depend on the attitude of Jacob toward Him? Read Romans 8:29.

Read Genesis 28:20-22. Discuss this vow of Jacob. Is tithing a good system of giving to the Lord? What should be the motive for Christian giving?

• Sunday, July 9

MOSES, WHO LED HIS PEOPLE TO GOD

EXODUS 19:5, 16-25; 35:4, 5, 21

"JEHOVAH alone is God." That is the conviction that dominates the whole life of Moses. No man before Christ was so intimate with God, so constantly dependent on God. Jochabed, his mother, must have been a wonderful woman. How else can we account for the persistence of Moses' faith through the forty years that he lived as a prince of Egypt? He was born just as Egypt's Pharaoh had decreed the death of each male child of the Hebrews. Joseph had been long forgotten and Egypt feared the fast-growing, prosperous children of Israel. Driven like slaves to aid in the ambitious building projects of Pharaoh, they still increased.

Aided by clever little Miriam, the baby Moses was found in a little floating basket by the daughter of Pharaoh as she went to bathe on the shores of the Nile. Miriam was near to suggest that the baby be cared for by a Hebrew nurse and the ruse succeeded. Jochabed nurtured her own child in the palace of Pharaoh. Her influence led Moses to recognize his own people in the suffering sons of Israel. Moses lived like a prince and self-interest would have led a less honest man to find many reasons for disclaiming his relationship. It was a fit of anger that led him to interfere when he saw one of his race beaten and to kill the taskmaster. To account for that anger we must see that Moses had long been concerned with the sufferings of his people. Having
(Continued on page 66)

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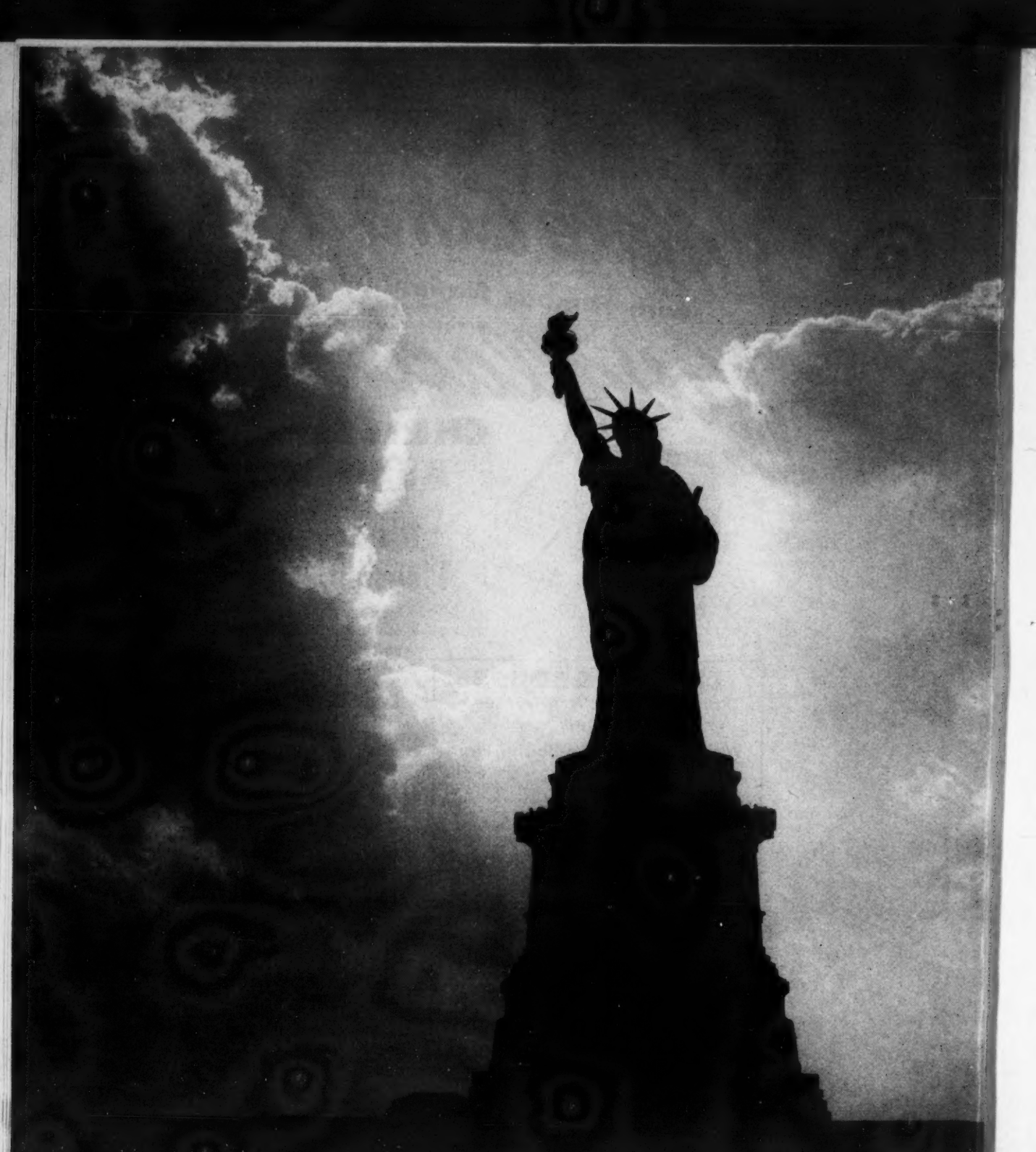
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GABRIEL COURIER



INTERPRETS THE

NEWS

• AT HOME •

TRAVELER: When President Truman climbs aboard a train, Republicans tremble. They remember his devastating back-platforming in that upside-down fall of '48 when Democrats were grinning only by appointment and a rollicking GOP's biggest crisis was whether Dulles or Stassen should be Secretary of State. Early 1950 was beginning to look almost as bleak for the Trumanites. Those spy hunts that refused to be swept under the rug, the Administration's fumbled balls in Asia, Mr. Truman's dipping popularity poll, Congressional elections looming up in November—all said it was time for another train ride. It *wasn't* non-political. Beyond placing wreaths on the Tomb of the Unknown Soldier, nothing much a President does is or can be non-political. Let Mr. Truman peek out the front door of his house in Independence, and papers from Maine to Louisiana will make something of it. Not even his bitterest critics really expected the President to ride out to Grand Coulee Dam and back with the window shades pulled down!

More jittery than indignant, the GOP high command chartered a plane, tersely instructed Victor Johnston, "Follow that man!" Hedge-hopping Mr. Johnston quickly found out that Mr. Truman, like the gentleman with the red-nosed reindeer, had a present for everyone. For farmers, higher prices. For consumers, lower prices. For small businessmen, more credit. For labor, Taft-Hartley repeal. And to one and all, peace, security, prosperity.

Whether he wowed 'em, the 82nd Congress will tell. The party in power practically always loses seats in off-year elections. But Truman can't afford losses this year. If he gets them, he might just as well spend his time watching the bulldozer digging up the floor of the White House. Which would suit Mr. Taft fine. The balloon-puncturing Senator from Ohio went on the air to point out to those captured by the

Truman smile that every time the sun sets, the U. S. is \$15 million deeper in debt. Spending isn't going to stop. The best the President can do is advertise for a Joshua.

SALTED AWAY: Mr. Truman headed westward shrugging off the defeat of Florida's Claude Pepper, fourteen years a Senator. George A. Smathers, a young ex-Marine, pulled the carpet out from under Pepper, who was Mr. New Deal-Fair Deal himself. It's not a black-and-white upset. This was a primary, and Major Smathers is a Democrat, too. But in this peninsula of the Solid South the primary signs, seals, and delivers an election. Party brass says, "It doesn't mean a thing." But Smathers was for Taft-Hartley and economy, against socialized medicine. And he won. Pepper had the help of White House Adviser David Niles and the C.I.O.'s Political Action Committee. And he lost. There were other issues too. Mr. Pepper supported FEPC, and to do it he had to secede from the Southern political line; and at one time he buddied up to Joe Stalin. Neither side pulled punches—nor was particular about where the punches landed. But the GOP is happy. When Smathers won, Republicans overzealously offered congratulations and had to be shoved back into their seats.

First it was New Zealand. Liberals took a beating there. Next it was Australia. Then Britain barely mustered a Labor majority—and has only squeaked through every controversial vote since then. Each time, the Democratic chiefs fluttered their hands and said, "It doesn't mean a thing!" It's the same story this time. Pepper is out and it doesn't mean anything. If the Republicans should pile up a big majority in the Senate and House this fall, the Democrats likely will say it again, like a radio commercial. And if Mr. Truman ever leaves Washington with a one-way ticket, those same chieftains will be assuring newsmen at the station gates, "It doesn't mean a thing!"

FAREWELL: It's the end of some kind of era. Filene's, a Boston department store, has opened a branch that has everything but clerks. We've been in stores that *seemed* like that before, and finally walked out in disgust after ten minutes of dangling a necktie on our finger and staring vainly for someone to come and take the dollar. But this Boston store is different. It's all done with machines. Twenty-one items from nylon hose to Hopalong Cassidy wallets, may be had for walking up to the right slot and dropping in your money. All an attendant does is stoke the machines.

It seems kind of too bad that the robot revolution had to hit first in cracker-barrel country. New York or Miami—that would be different. But in New England a customer expects a little more from a store than the crisp rattle of a package in a delivery chute. What's happening to the stores that *smelled* like stores? The aromas of leather and cheese and pickles and rubber boots and yard goods, all blended into one heady, satisfying odor—are we forever to be cheated of all this? Most department stores keep a little of the old atmosphere, but you catch only one smell at a time as you walk from an acre of men's suits to an acre of automobile tires. And now they're on their way to bottling it all up in their efficient machines that give you nothing but what you've paid for! Maybe it's progress. But it seems as if we're progressing an awful lot of the fun right out of life.

SCHOOL AID: The school bus fight in Massachusetts is no longer a gentlemanly argument but a low brawl that doesn't look good on a self-governing people. Protestants didn't like the 1936 state law that allowed free bus transportation to public and parochial students alike. So they went about changing the law. They sponsored an initiative petition, collected more than the minimum 10,000 signatures to bring repeal of the 1936 statute to a referendum vote. The other side was clearly scared stiff that the issue would be decided by a free vote. So while the petitioners were happily counting their names, the legislature passed the Sears-Rugg law in its place and repealed the 1936 statute! Now the Protestants are ringing doorbells again, with a petition requesting a referendum against this second law, going after another 10 to 20 thousand names. But what's the guarantee the new statute won't be repealed and a third law passed—*ad finitum*? A referee will have to call a halt somewhere, make the two sides fight to a clean decision. Enough of letting the parochial people climb over the ropes when the other fellow's winning!

POLITICS: There was another surprise package, this one in Texas. Republican Ben Guill, aided unintentionally by 10 Democrats running against him, got himself elected to Congress for seven months to fill out an unexpired term. Mr. Guill seems like a nice young man, modest, willing to take advice. Says he doesn't know anything about Washington—makes anybody like him. Then warming up to his first news conference, he draws, "I'm not going to vote Republican or Democratic—I'm going to vote Panhandle." Right here we'd like to get in a word, Mr. Guill. There are plenty of fellows already in the House who are voting Panhandle or Long Island or Cape Cod or Mississippi Delta or something else. The Panhandle is pretty big. And Texas is bigger than that. But the United States is bigger even than Texas—no kidding. You're a Representative now, sure. But you're not just representing Pampa, Texas. You're representing every city and crossroads town and farm where there are Americans. We've already got enough sectionalism. We've built too many walls around our state borders. We've said too long, "My state is a butter state—down with oleomargarine!" Or "Your state is getting a new VA facility and I want one too." Instead of voting Panhandle, how about voting *American*?

The other quote of the month comes from New York's Democratic Mayor O'Dwyer. A new hospital named for the late Al Smith was being dedicated. Republican Governor Dewey was there. Outspoken Mr. O'Dwyer said some nice things about the Governor and warned, "I'll hide a lot of facts on the platform next November. But it's long enough before election now to tell the truth."

COURIER'S CUES: Inflation is edging up again, not serious yet. . . . Taft will win in Ohio. . . . Shortage of grade-school teachers to be desperate in 10 years. . . . East Zone Germany about to clamp down on all churches. . . . Plans for civilian defense to make headlines soon. . . . Watch for Senator Pepper to get a job in Truman's Lame Duck Sanctuary. . . . A Duff-Fine victory in Pennsylvania in November means boost for Eisenhower, slump for Stassen, in '52.

• ABROAD •

FRANCE: France and Germany are old enemies, both cauliflower-eared from the other's blows. That border from Switzerland to Luxembourg has been trampled so many times that even during peace years the two countries eye each other suspiciously and wait for somebody to start something. And when somebody does, usually all of Europe gets drawn into it—and twice

the United States as well. Meanwhile, the cause of competition and war was right under the noses of the two countries: the coal and heavy-industry regions of Lorraine, the Saar and Ruhr. From steel produced here the crushing wars of Europe were built. Large steel exports helped to keep up the standard of living—with France maneuvering against Germany. France doesn't need to worry at the moment; Germany's output is limited by the Occupation Powers. But the old seeds of war are still there—ready to spring to life the moment the Allied troops go home.

Against this backdrop of dragon's teeth, French Foreign Minister Robert Schuman made a bold proposal that could do for the peace of Europe what the Maginot and Siegfried lines failed to do. His proposal is simplicity itself: let France and Germany pool their heavy industry! It's one of those ideas that look so right and intelligent you wonder why they didn't come sooner. Russia is mad as hops about it; German Communists would have nothing much left to denounce. They couldn't argue that France is trying to keep a foot on German necks, and Communism can live only on dissatisfaction and strife. Britain isn't sure. The steel output of French-German mills would menace British industry. But we predict Britain will go along. If the pool goes through and is controlled so that it doesn't become bigger than its bosses, Frenchmen and Germans of the next generation can stand side by side instead of face to face.

RUSSIA: Uncle Joe has been getting undeserved credit for being a master strategist, a clever, horsetrading politician. It looks now as if he is no more omniscient than statesmen this side of the Iron Curtain. Just as the Foreign Ministers' Conference was about to convene to consider the future of Western Europe, Uncle Joe put his foot in it. What a golden opportunity that conference was for the propaganda boys in the Kremlin! With a few of their

twisted strokes they could have tried to set all Germany grumbling about "imperialistic" overlords. But what happened? Russia bluntly announced that the return of German prisoners had been completed, *period*. There were no more, except the dozen or so in hospitals to come back later.

Tears flowed in all of Germany, East and West, at that one. More than a million German men unaccounted for! And now the Russians said they were gone forever. It was a cruel blow to the women and children who hoped against hope that missing husbands and fathers would be home soon. Now they would never come home. Germans were in no mood for the Westward blasts of Moscow after that. It was a psychological blunder that not even a Jersey City ward leader would have made!

YEA, TEAM: Nothing much seemed to be happening at the North Atlantic Council in London. The bright lights of Mr. Schuman's dramatic offer to Germany made the later 12-nation conference look like a dim bulb. Then suddenly newsmen yelped, "Stop the presses!" The twelve foreign ministers had decided to set up a permanent joint committee, headed by an American, to co-ordinate military and economic defense. The committee can tell one country, "Your job will be to build submarines," and another, "From you we need troops." It makes sense. Why should both France and Britain struggle to pay for big naval forces? Not so many months ago General Bradley said that something like this ought to happen. Nobody listened at the time—it sounded too logical for planners who like to do things the hard way.

Yes, Mr. Acheson had something to write home about after all!

CHINA: Mineral- and timber-rich Hainan is gone, opening the way to Indo-China. It's costing the French \$300 million a year to hang on to the third of Indo-China they control and we are helping to foot the bill. Malaya is next in line along the South China coast, a sore thumb of land that sticks out from Thailand. From that area comes 90% of the world's natural rubber. Already production slowdowns are lifting rubber prices. Your tires are going up. To the north, 80 miles from Shanghai, the Chushans are gone and with them the blockade of Shanghai. All that is left is lonely Formosa, Chiang's stronghold a hundred miles out to sea. He has pledged to defend it to the death. "I cannot retreat any more even if I wanted to," he says, and the world looks on with its hands behind its back and nods solemnly. If the attack on Formosa comes this year, guns will rumble in the next two months. If



RNS PHOTOS

NEW CHURCH HEADS: Dr. Hugh I. Evans (left) Dayton, Ohio, is the newly elected moderator of Presbyterian Church, U. S. A. Dr. Henry A. Vruwink, Brooklyn, N. Y. is the new president of the General Synod of the Reformed Church of America. He is pastor of the Flatbush Reformed Church.

Chiang gets through September, he may be safe until next March when the weather again favors warfare. Nobody knows how long Formosa can stand off invaders. Maybe a month, maybe a year—until the U. S. comes to the rescue or until Russia delivers the 650 planes she promised and they cover amphibious troops in a sorry and sizable Red D-Day. And the next Communist stop—the Philippines. When *that* happens, maybe it will be Uncle Sam who says, "I cannot retreat any more..."

• CHURCH NEWS •

REJECTED PUBLICANS: The Church of England Youth Council got out a special service for use on Empire Youth Day. Part of the prayer went something like this: "Forgive, we beseech Thee, the shortcomings of our imperial history, the greed and failure to consider the interests of the weak, the misunderstandings and discords we have inflamed and aided, our intolerance, injustice and uncharitableness." It's a good prayer, for England or any other country. But some of the lay leaders got their backs up. They said it would make propaganda for the Russians! We don't think the Russians could make as much of an honest publican prayer like that as they could from a pharisaic disclaimer of all wrongdoing. Furthermore, if the day has come when Christians can't be frank even with God, then we had better turn in our Bibles. This refreshing humility of the British youngsters does what Dr. David A. MacLennan of Yale urged America's military chaplains to do. He said they had better "give the lie to the accusation that the Church gives magnificent answers to questions nobody is asking." Amen!

BOSTON: NBC has switched to ABC! At its Boston annual meeting, the Northern Baptist Convention sloughed



DR. PRUDEN

off the name it has held since 1907, became the American Baptist Convention. Almost 12,000 delegates and registered visitors made it the biggest assembly of the denomination since 1926. "American" Baptists named a top-level general secretary, disowned seceded Arizona Baptists, sidetracked a timetabled 1954 Baptist-Disciple union poll until the two groups get better acquainted with their prospective theological in-laws. Outside ancient Mechanics Building SRO signs went up when doors closed against hundreds of latecomers. Inside, Deacon Harold Stassen from

Philadelphia, and the next night Walter H. Judd from Minnesota, reminded the close-packed multitude that chill winds are blowing down America's collar. Maybe just to play it safe, delegates elected as American Baptist president, Dr. Edward H. Pruden, pastor of a Washington layman—one Harry S. Truman.

SUCCESS STORIES: Southern Baptists have been on the receiving end of a lot of raised eyebrows. They refuse to have anything to do with the Federal Council, and even withdrew in haste from the Foreign Missions Conference when they found it will go into the new National Council of the Churches of Christ (to be made up of 8 interdenominational groups, including the Federal Council). They had to take some kidding about holding their 93rd annual session at Chicago this year (next year they go to San Francisco), but it was a good experience all around; Southern, Northern and National Baptists gathered 20,000 strong in a closing rally, found themselves singing the same hymns, discovered that God had never ratified the Mason-Dixon line. Last fall, when the United Evangelistic Advance began, Southern Baptists stayed aloof. But they've been quietly working at an evangelistic drive of their own, and now the figures are out. They limited their efforts to

7,000 Southern Baptist churches west of the Mississippi. During the *one month* of the drive, they enlisted 120,000 new members. In Texas alone there were some 30,000 additions. Any denomination that rolls up that kind of record deserves a rousing cheer! Next year the Southern Baptists tackle a simultaneous revival in 27,000 churches *east* of the Mississippi. If the percentage holds up, 1951's campaign will produce almost 500,000 new members, to put the Southern Convention just about at the 7½ million mark. Nobody can tilt an eyebrow at that many Baptists!

Methodists aren't dozing either. A statewide visitation program in Indiana turned up 20,000 new members. We've often wondered about these "programs." Do they bring in new blood or only haul names from one church book to another? Indiana's Bishop Raines has the answer to that one, as far as the Methodist results are concerned. *Three out of every five* of their newcomers came on confession of faith. That's a difference between evangelism and revivalism. But then it takes both. Even some of the Bishop's new members may have to be revived someday.

RANK: The Vatican is getting after priests who go into business sidelines for their own profit—which sounds like a fair enough objection. A news item



THE ONLY HOPE



RNS PHOTO

MOTHER: The American Mother of 1950, Mrs. Henry Roe Cloud (left) of West Linn, Oregon, looks on with Mrs. Harold Vincent Milligan, national chairman of the American Mothers Committee, while Dr. Daniel A. Poling calls upon mothers of every national and religious faith to pray daily for the peace of the world.

says, "The decree threatens priests guilty . . . with reduction to the status of laymen." *Reduction!* And if the word doesn't get a rise out of you, then rank has crept into Protestant churches, too. If all our buck-laymen were suddenly lifted out of the church, there would be no trustees, no deacons, no ladies-aiders, no filled pews. It would be something like the 800-year-old Clayhanger Church in England. Rev. Arthur Cooke held his regular Sunday service and had one worshiper. "Often I have been the only person present in church," he said and added a little wistfully, "This has been going on for years."

And the Vatican threatens to "bust" an erring priest right down to an unexpedient layman!

Also in the Limping Language Department is the news account of the American Mothers breakfast at New York's Waldorf-Astoria where thirty women were announced as United Nations Mothers of 1950. The dove of peace hovered over the Waldorf's Starlight Roof as mothers of men the world over sat together and pondered a mother's problems in their hearts. The story put it this way: "The mothers range from queens and countesses, to women senators and ordinary housewives." *Ordinary!* Why, bless you, there are no ordinary housewives! And there was no rank there that morning, neither high nor low, queen nor commoner. There were only women who belonged to the great fellowship of those who care. They were mothers, every one.

HUSKY INFANTS: Struggling new churches usually have a rough time of

it. They can't afford to pay a preacher what he has a right to expect and as a result can't command top talent. It's first-grade arithmetic, even though hundreds of capable, consecrated pastors aren't pulling down big money. Not even they could afford to move to a new field at the old price. The Evangelical Lutheran Church (formerly Norwegian Lutheran of America) has tackled the problem by turning it right side up. (1) Old established churches mortgage *their* buildings to provide cash for mission churches; (2) the home mission board pays the pastor's salary in the new church for six months—and the salaries are not skimpy; they go after good men and the new congregation gets the feel of paying a livable salary; (3) the mission board advances the whole building sum needed, and members of the new congregation don't have to stagger under heavy initial pledges; over a period of time their giving goes up instead of down.

No wonder the Evangelical Lutherans have planted a new congregation every 18 days for the last 5 years. Any unchurched community could start a congregation with that kind of backing. It's workable—and dignified. Nobody feels much like inviting a neighbor to worship under an architect's drawing, or in a basement that someone thought might eventually grow up into a meetinghouse.

• TEMPERANCE •

UNDERWRITERS: It was a whing-ding party the Democrats had in Chicago, winding up with an address by the President. The "Jefferson Jubilee" was

lavishly staged—Monticello on one side of a big display and the little "White House" of Independence, Mo., on the other. And it cost big money. When the shouting had died and the merrymakers had gone home, the *Chicago Daily News* announced that a large-sized cut of the bills had been paid by the liquor industry. Beer distributors kicked in \$20,000 at the rate of \$45 each for beer trucks—a whale of a lot of beer trucks. The paper said that other liquor sources put up \$125,000. The sinister thing about all this—aside from the grim fact that somebody obviously expected to get something for his money—is that an Illinois state law prohibits political contributions by liquor licensees, manufacturers, or dealers. Offenders may lose their license, spend a year in jail, face a thousand-dollar fine—or tumble the whole works down on themselves all at once. But don't hold your breath waiting for it to happen!

"COMICS": The WCTU has a 24-page "comic" book in full color that looks like something the kids would go for. It's called "Unkept Promise," tells a story and quotes facts and statistics. Youngsters are going to read comics. If you think they can be cajoled out of it, you're fooling yourself. You can steer their eyes away from sexy, lurid trash toward informative reading. And here's a picture book that's instructive—yet what a terrific wallop it packs!

RADIO: The other Saturday morning the small fry were getting settled down to listen to "No School Today," a children's program that runs for two hours. One of the characters on the program has a high speed voice like a raspy file. There couldn't be another voice like it this side of Saturn! It's the kind of voice a child remembers and tries to imitate. And he's a droll sort of character and they listen when he has something to say. Then somebody twirled the dial to another station. There was the same voice—only now it was urging listeners to love somebody's beer! How many children heard him in both spots and decided that beer must be pretty good because their friend from the children's story program said so—your guess is as good as anyone's.

Reader Robert Jones of Philadelphia suggests a serpent-entwined beer stein for another example of poor taste. "Sunday I was tuned in on local station WIBG to Jack Wyrzten's 'Word of Life Hour,' only to be thoroughly shocked to have it cut off at 8:30, right in the middle of the invitation hymn, and instantly followed with one of these da-da-di-da-da-di-da commercials extolling the merits of Piel's Beer."

The only way the broadcasting boys will know that you think it is poor taste is to tell them—every time it happens.

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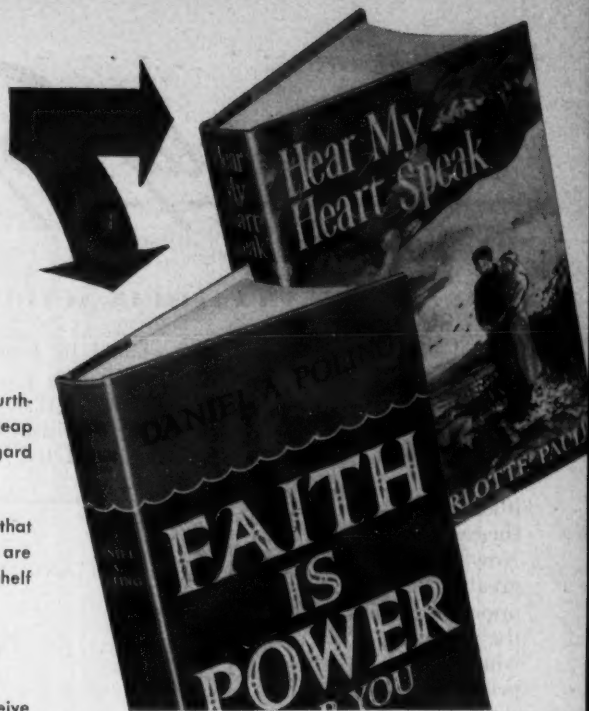
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Fourth Prize	250.00	Fifty Honorable	
Fifth Prize	200.00	Mention	
Sixth Prize	150.00	Awards, each . . .	5.00

62 WONDERFUL PRIZES IN ALL

Contest Entry Blanks with full details will be mailed to you along with your two free books. Contest closes August 31, 1950 and all entries must be post-marked before midnight of that date.

THE WINNER OF ONE OF THESE GRAND PRIZES MAY AS WELL BE YOU! But whether you win a cash prize or not, the reading of *FAITH IS POWER — FOR YOU* will add inestimable riches to your soul — AND your participation in the *FAMILY BOOKSHELF* will bring you everlasting satisfaction by helping you build a library of fine books at great savings.

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Editorially Speaking...

• THE AMERICAN FAITH IN ACTION

INDEPENDENCE Day, 1950, should be something more than a Fourth of July parade or a torchlight procession with an oration at the bandstand. It should be and indeed must be, for every American citizen, if the celebration is to be worthy of America's fated hour, a time of re-dedication to liberty and union and to the cause of world peace. Now is the hour for a great faith. Standing first upon foundations laid by the memories of our sons who have paid freedom's price even to the last full measure, let this faith come alive in us to make freedom secure in our time and for our children and our children's children.

As the most dynamic and prophetic confession of such a faith, CHRISTIAN HERALD salutes the All-American Conference to Combat Communism. This Conference is the first united and nationwide campaign to destroy anti-subversive activities in the United States.

The All-American Conference is not a witch hunt. Both loyal Liberals and patriotic Conservatives who are in opposite camps on many social and political issues are among those who planned and now support this program. It is a constructive, comprehensive program. Attending the organization meeting in Chicago May 13 and 14 were the representatives of fifty-one national religious, patriotic, civic, education, labor, industrial, business and professional organizations, the total membership of which includes more than 80,000,000 men and women. Groups that stand far apart on many matters stand now together against communism. Here is an American unity, not a Soviet uniformity.

Among organizations and organizationally, this Conference will be the master of none but through its constituent groups it will seek to serve all and in serving all to defend, strengthen and enrich American freedom. Wholeheartedly it supports the basic liberties which are assured by the Constitution of the United States: freedom of speech, freedom of press, freedom of assembly, and freedom of religion. Through its constituent bodies it will strive for equal justice for all citizens without discrimination on grounds of race, color, faith or creed.

At the heart of this program is the will to strengthen and expand the American way of life and to thereby demonstrate its moral and spiritual as well as economic superiority over every totalitarian regime, whether communist, fascist, or nazi.

Every totalitarianism, of the left or right, is recognized as abhorrent to freedom, for each is destructive of the rights and the dignity of the individual. Immediately this Conference faces the challenge of communism and accepts as imperative now its responsibility for helping to create and conduct the militant program announced in the charter released from Chicago. The All-American Conference to Combat Communism will not compete with its constituent bodies nor will it speak for any of these—they speak always for themselves!

The next national meeting of the Conference will be held in Buffalo, New York, November 18 and 19. In the meantime the Executive Council will convene from time to time, policies and plans will be developed as authorized by the Chicago

meeting, and the program will go forward without delay.

The country is indebted to the American Legion for initiating this movement. With singleness of purpose and seeking nothing for itself, the Legion under the leadership of National Commander Craig and his associates, convened the first meeting in New York City and guided the project to its final vital unity in Chicago.

It was altogether fitting that the final session of the Chicago meeting should have invoked the blessing and guidance of Almighty God. Communism is not godless, it is anti-God. It is an atheistic totalitarianism.

The All-American Conference to Combat Communism is a unity of faith and purpose, a clearing house for information and plans, a platform of common agreement, a task force mobilized to wipe out every communist beach-head in the United States.

Officers of the ALL-AMERICAN CONFERENCE TO COMBAT COMMUNISM

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National Commander, American Legion

National Chairman

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Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

THE BOOK They Couldn't Ban!

By CLARENCE W. HALL

IF ANYONE stuck a Pulitzer award under his arm and set out to find the most cussed and discussed, most applauded and denounced book of the year the prize would certainly be won, hands down, by Paul Blanshard's "American Freedom and Catholic Power." Published fifteen months ago and despite the most fantastic attempts to keep its existence unknown, it early attained the best-seller lists and remained there. As of this writing there are 135,000 copies in print and sales are averaging better than 1250 a week.

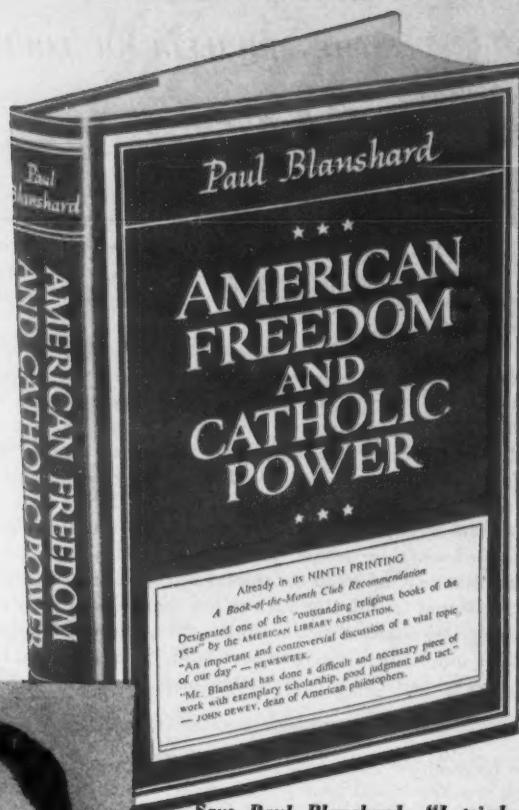
But not in this decade has there been heard, mostly beneath the surface but now coming out into the open, so much rumbling and grumbling, so much indignation and frustration, as has attended the publication and sale of this work. And caught squarely in the middle of it all have been booksellers, advertising space-buyers, book reviewers for newspapers and magazines, public librarians—and the public. The reaction from all these beleaguered people has been strictly according to their lights and according to the pressure put upon them.

Some bowed to the pressure. From Los Angeles, a correspondent writes us: "I went to the largest book store in town and asked for Mr. Blanshard's book. The clerk looked at me strangely, then sent for the manager who asked if I was a Catholic and why I wanted it. When I told him, he apologized and brought the book out. He explained that his store feared to display it since the bishop of Los Angeles diocese had banned the book and ordered a boycott of stores which sell it." We heard



too that such great stores as Macy's and B. Altman's in New York, Gimbel's in Philadelphia, and others of like prominence had knuckled to threats and would not stock the book at all, in spite of heavy demand, or would handle it only as an under-the-counter item.

But some, we learned, did not bow. In Chicago a bookshop keeper was so angered by a Catholic group's attempted boycott that he wired the publisher for a heavy supply, stayed up late one night to clear his window of miscellaneous titles, and the next day displayed a huge pyramid of the Blanshard book—and before the week was out had sold every copy and ordered more. And traveling salesmen for various publishing firms have reported: "The attitude of booksellers everywhere is one of rage at these attempts



Says Paul Blanshard: "I tried to make a distinction between a system of power and a faith I respect,"

to censor or boycott their business."

What is this book that is causing such commotion? Why has the hierarchy brought up its heavy artillery to blast it? And why have some Catholics in the book trade and reviewing profession taken it upon themselves to suppress it or, failing that, to excoriate it? Is the book Communistic, pornographic, morally indecent?

Not at all. It is, on the contrary, a scholarly and well-documented examination into Roman Catholic policy as it applies to the freedoms in which we all, Catholic and non-Catholic alike, have a precious stake. It is *not* a slashing attack on the Catholic faith, nor on Catholics as a people. If it were, we would join its detractors, for we have too much admiration for the sincerity and devotion of too many fine Catholic friends to wish to see their religion ridiculed, and are too eager for inter-faith understanding and cooperation to wish to see it imperiled by snide reflections on any man's faith honestly held and sincerely lived.

Blanshard himself says, and in our opinion his writings bear him out: "I have tried to make a clear distinction between a system of power on the one hand, and on the other a faith and a people which I respect." His theme is



Lines of a Layman

THE PRIVILEGE OF LOVING GOD

By J. C. Penney

THERE is an element in the practice of prayer which we men especially are reluctant to consider because it appears to be a feminine characteristic. That is love. Yet those who write with authority on prayer insist that if you can arouse love in the hearts of men, you won't need to spend time trying to convince them that they must pray—both for themselves and for their neighbors.

A basic law in religion is devotion to its God. Jesus shows this perfectly in His devotion to God, from Whom He was never separated. If we must love God as sincerely as we do the person dearest to us, how can we do it? Perhaps it will help us if we first recognize the privilege we have of loving God. Let us remind ourselves that a full understanding of life is impossible without love for God. We should try spending some time each day recalling His goodness, our dependence, and finally offering gifts to Him, such as an act of self-denial, an act of kindness to one in need but done in His name.

As for loving our fellow man, we are conditioned against this. By custom real affection is reserved for the few members of our immediate family and an occasional friend. But such is less than what Christ taught. A man will not carry his share of responsibility for sustaining a brotherhood of men if he does not at the same time love God. Neither can he love God if he does not have real affection for his fellow man.

the hierarchy's encroachments upon such *non-devotional* areas of American democracy as foreign policy and taxation, education and freedom of thought, marriage and medicine, and how these encroachments add up to a serious threat to freedoms prized and preserved at great cost by Americans through the centuries.

But this is not an article about the book's theme. Rather, it is the story behind the story of the almost incredible machinations that have been employed to deny to all book buyers their right to choose for themselves what they will read. It is the story of bans and boycotts that for publishers and booksellers constitute serious "restraints of trade." It is the story of great stores and newspapers cowed by threats of reprisal from a strong minority group. It is a story that, in our opinion, spells out something pretty significant for Americans who believe in freedom of information, freedom of thought, and the right to buy and read what they will. *It is, in short, a story that illustrates, quite as forcefully as the book itself, the thesis that "Catholic power" can be and often is a very real and tangible threat to "American freedom."*

LET us go back for a moment to the genesis of the book. Whatever his detractors may say about him, the facts of Blanshard's life prove him neither an irresponsible scholar nor a "Catholic-baiter." A descendant of three gen-

erations of clergymen, he became interested in his subject while pursuing his Ph.D. in sociology at Columbia, and was chosen a member of a group making a study of the Polish Catholic community in Philadelphia. He continued his study of the Roman Church while giving distinguished public service in New York and Washington, and while serving as an official in the State Department and as U.S. adviser at three international conferences. Best known for his exposure of Tammany Hall while serving as head of New York City's Department of Investigations and Accounts, under Mayor LaGuardia, he has written a number of books on democracy as it applies to international problems, and has been a member of the New York bar for ten years.

"American Freedom and Catholic Power" grew out of a series of articles on Catholic policy written by Blanshard for the *Nation*. These articles led to the banning of that magazine from New York high-school libraries, an hierarchy-sponsored action which induced a freedom-of-the-press fracas that is still going on. Blanshard's scars in that battle convinced him that the American public needed to know more about a power that could so effectively cow a great city's board of education and gag the American press. He set to work, completely revising, rewriting and expanding the articles into a book manuscript.

But when he began to peddle his

manuscript he soon discovered that publishers regarded his subject as "too hot to handle"; ten of them rejected it, several admitting frankly that they would like to bring it out but feared Catholic reprisals.

The Beacon Press in Boston heard of these difficulties and asked for a chance to see the manuscript. Beacon had never published a book on this subject, had no intention of doing so. Yet upon reading the manuscript carefully, Editor-in-Chief Melvin Arnold felt that it might well fit into a series of books on the subject of Freedom which then were on its schedule. One of these was "Essays on Freedom and Power" by Lord Acton, perhaps the most distinguished Catholic historian of modern times.

BUT FIRST the manuscript was wisely put to the most rigid tests for accuracy. Fifty complete copies were mimeographed and distributed to a panel of scholars and authorities in the various fields dealt with in the book. These included a Harvard professor of church history, a famous gynecologist and medical authority, a number of prominent clergymen—and a former vice-rector of the Propaganda Pontifical College for Roman Catholic Missions in Rome (with whom the present Pope himself had studied) and a leading American Catholic author. The critics combed every sentence, checked every reference, examined every charge.

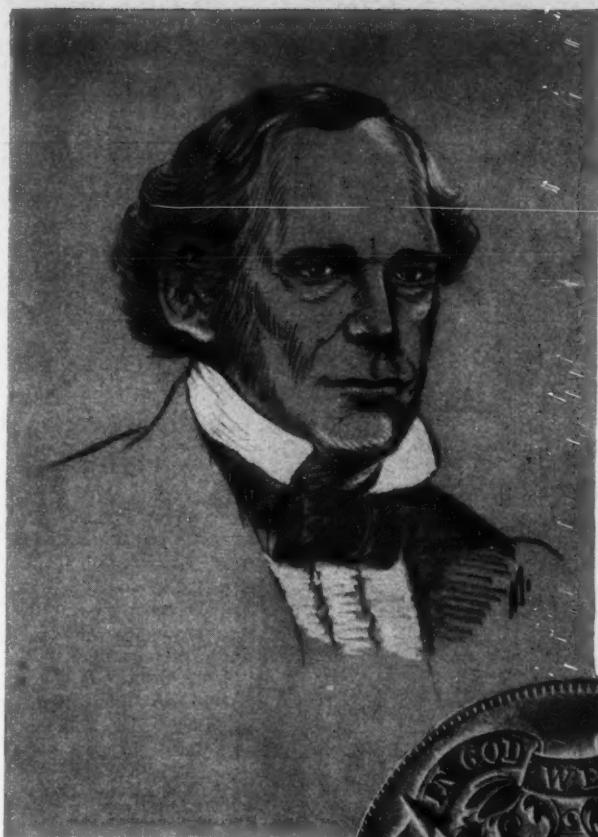
When all suggestions for revision were in, Blanshard carefully prepared another draft. Again fifty copies of the manuscript were sent out, the original process repeated. Only after a third draft was painstakingly written did the manuscript go to the printer. We doubt whether any other book has been subjected to such thorough checking by so many persons equipped to catch the slightest error.

On the jacket of the first edition, Beacon expressed its publishing credo: *"In a democracy, every group that affects public policy must be accountable to the entire citizenry. A democracy cannot survive if Iron Curtains are placed around groups, secular or clerical, that intervene in public affairs."*

The first print order was for only 4,000. Beacon's editors, twitted for their small faith, admit that they half expected to lose money on the book. Yet they were prepared to do so, in the interest of doing a job that needed to be done.

But if the publishers lacked a full realization of their incipient best-seller's pulling power, they also underestimated the powers that would be marshalled against it. They caught a foregleam when, even before the presses started to roll, they began to

(Continued on page 60)



Secretary of the Treasury Salmon P. Chase. Right: First appearance of his motto, on a bronze two-cent piece, dated 1864.

By

KENNETH L. WILSON

NOT many Americans could afford the luxury of laughter that year. The cold war was growing hotter by the minute. The country fumed at its inept politicians; it watched the national debt outdistance Treasury cash by 45 to 1, and the viewers-with-alarm began estimating that in another year the debt would be six times greater. Taxes snowballed to keep pace with mountainous expenditures; laborer, white-collar worker and industrialist alike staggered under crushing levies that applied to their smallest purchases. A disturbing rumor was going around that the government was about to loose a flood of printing-press money, and the Secretary of the Treasury himself gave fair notice that the Administration's program would be faithfully pursued, even "if we have to put out paper until it takes a thousand dollars to buy a breakfast!"

Disillusioned Americans of all po-

litical stripes eyed the city on the Potomac, seat of their troubles and capital of the bungling bureaucrats. It was especially fashionable to despise cordially the man in the White House, an erstwhile Midwestern storekeeper, who was just "too little" for the overwhelming destiny that had been abruptly thrust upon him.

But there were others who spread out the blame more evenly. The country, they were convinced, was in serious trouble because it was too materialistic; people and government went in whatever direction expediency nudged. They said that God and spiritual motives were being bypassed, and persistently warned that this tottering democracy had better be looking to its religious roots, and soon, if it were to survive.

One of these admonishing voices

He Put GOD on our COINS

In another time of cold war and anxiety, a unique way was found to recall America to the faith of her founding fathers



belonged to the minister of a little country church not far from Philadelphia. He had often reminded his congregation of their costly spiritual heritage, saying again and again: "The men who breathed life into our nation were powered by an unquenchable desire to worship God in freedom—and don't you forget it!"

But that was not enough for the preacher. Ridleyville was small; he must somehow get his message to the whole land. Then he had an idea—a way to recall America to the faith of her fathers.

Thus, on November 13, 1861, the Rev. Mr. Watkinson sat down and wrote a letter to the Secretary of the Treasury. The Secretary, Salmon P. Chase, was reputed to be a man of deep religious instincts. It was said that he read his Bible morning and night, that he perused volumes of sermons as other men read Artemus Ward and Petroleum Nasby, that he flavored his speech, public and private, with biblical references and spiritual injunctions, that he was regularly to be seen in his pew at the Episcopal Church. The Secretary, thought Mr. Watkinson, would understand and give consideration to his big idea.

THE preacher wrote: "One fact touching our currency has hitherto been seriously overlooked. I mean the recognition of the Almighty God in some form on our coins." He went on to point out that if the Republic were shattered by the war—an eventuality that appeared to be entirely possible—historians of future days would never

(Continued on page 54)



LOST SHEEP

By H. GORDON GREEN

ILLUSTRATOR: DAVID LOCKHART

JOHN GILDER waited outside his kitchen door a little while that evening, just standing there in tune, and feeling. A moment or two of a twilight like this, knowing that your work was all done and done well, and a man could sometimes forget the long day in the fields and the sweating in the dust and the thistles.

Sometimes it helped a man forget other things too.

John thrust a thumb into his watch pocket, looked up to the orange burning out in the west and began to whistle his favorite hymn:

"When peace like a riv-er, attendeth my way. . . ." But he whistled it very softly and with the shy reverence of an anxious prayer; and after a while he gave up altogether and his lips went slack.

I'm a hypocrite, he thought. Peace isn't a river with me tonight. I'm only whistling in the dark.

The admission drew his eyes from the clouds and took his thumb from his pocket. He moved across the porch and kicked idly at the pump. Then he said, almost aloud: "But no, that isn't so! The boy's all right. I don't care what they're saying about him down there, he couldn't have done it!"

From the corner of the barn came the faint sound of bare feet pattering on the cropped sod, tense whisperings, and clamped-in laughter. John smiled and held his watch to the light. So it's Home Sheep Home again, is it, he thought. Oh, well, let them have a minute longer. Kids on the farm don't get any too much time to play. Let them finish their game and then I'll call them.

Calvin, the new hired man, came up from the orchard with his almanac in his hand. John said, "It's one peach of a night, isn't it, Cal?"

Calvin pointed his book at the ashen sliver of a moon. "Going to rain," he said. "Never see a new moon tipped down like that without getting at least

a solid week of rain. Never seen it fail. Too bad we aren't going to get more hay in."

John looked farther into the sky and said nothing. Not fifty years old, that man, and yet he was always and forever so sure about things. John wondered if Cal had always been like that or if he'd got that way from being a preacher once.

"Too bad you got to go to town tomorrow to get Dan out of trouble," the hired man went on. "You should be with us to haul in tomorrow before it rains. So should the boy for that matter."

"The trial's in the morning," John said defensively. "We'll be home by dinnertime."

Calvin raised his eyes and made a wise wrinkle in his forehead. "Home by dinnertime you say? Both of you?" He shook his head the wrong way. "A lad deliberately beats up on a respectable citizen and rams his car through his shop window, just for the fun of it, and you think the magistrate is going to let him off so easy?"

John kicked at the pump again, a little faster. "I don't believe he beat up a man just for the fun of it," he said quietly. "Dan isn't that kind of boy. Might of smashed a window somehow, but if I pay for the damages—"

Calvin came close and squeezed his eyes hard. "John, how long are you going to let your kids make a sucker out of you? Dan ran off on you last winter, didn't he? Your own fault, John. Spare the rod and spoil the child, as old Solomon says."

John said, "Never yet raised a kid as spoiled as Solomon was anyhow," and then before Cal could protest, "I think there's too much of this here laying the lumber over a lad's back all the time."

Calvin shook his head seriously. "Well, John, if it isn't the rod it's got to be something as good. You've got to have discipline. Hard work maybe.

You're far too good to your youngsters, John, and they'll never thank you for it either."

Politely, John moved away. "It's no crime for a boy to want to be on his own somewhere and explore a bit. You can't tell me any different. And you can't tell me that Dan has done anything very serious down in the town either. He's just not that kind."

Calvin waited for a bit as if wondering whether he dared say it. "What if Dan was drunk?" he said.

John wheeled and came two solid steps forward. His voice dropped. "You oughtn't to say a thing like that, Cal. No call for it at all."

Cal shuffled up to the screen door, squinting at the sky again before he went in. "Rain," he said. "Rain tomorrow sure as pussy's a cat."

John waited a while until his throat felt free again and then he called the children. "All right!" he hollered into the dusk. "Home sheep home! Everybody in now! Vespers!"

AND one by one they came into the yard. John counted heads as they brushed by him, and when the eighth had gone into the house, he followed. Sometimes when John had to count them like this to make sure they were all there, a peculiar twinge of age would creep into him. There used to be eleven in his little kingdom. They were beginning to leave the nest now.

There was a scrambling for chairs in the living room. Two of the boys lighted some old papers in the fireplace, and John drew up his willow chair. One of the girls brought him the Bible story book and pointed out the chapter which came next. John hoisted the two youngest to the arms of his chair so they could see the picture. His wife came away from her favorite seat at the sewing machine to take up her knitting beside him, daughter Rosella went to the organ, and Cal took his guitar from the wall.



"Guess I smacked him a little too hard," Dan said. "But he grabbed hold of a window stick . . ."

John read the story slowly and with an awkward stumbling over the Bible names, but there was something in the somber music of his reading which held his hearers listening till the chapter was done and the book was closed. And when he had ended and put the book away for another night, they sang. After the singing, at John's request, Cal read a psalm from his own private Bible, they repeated the Lord's Prayer, and vespers was over.

And after John had seen them all safely into bed he went down to his willow chair again. He sat there for a long time just teetering in the stillness and thinking and saying nothing, until finally his wife could stand it no longer and plunked her knitting onto her knees.

"John!" she said. "Please, John, don't mope around like this. You worry me to death when you're this way."

John shook himself with a smile, got

up from his chair and came over and stood beside her. "Jean, what do *you* think about the way we're bringing up these kids? Are we doing the best we know how? Cal's been telling me I'm too easy on them," he explained.

"Cal's a big blow. You ought to know better than to let him bother you!" Jean's voice was sharp.

John wasn't satisfied. "Cal's a smart man in a lot of ways," he said. He looked at the ceiling. "He says that being too easy on kids makes them selfish. Says they'll never thank you for it."

JEAN could stand it no longer. She jumped up and shook her fists. "How could anyone be so miserably stupid! What does he know about it?" She stopped suddenly, thought, went over to the organ, reached behind the music rack and pulled out a fruit jar. The jar was half filled with money. "I wonder what Cal would say about this!" she

burst out as she thrust the jar into John's hands.

"What is this?" John asked, hefting it.

"It's your Guernsey cow, that's what it is! Did you forget you had a birthday next week, John? And you've been talking about a registered Guernsey now ever since they can remember. Well, they're going to get it for you. Course they couldn't scratch up enough to buy a full-grown cow quite, but \$83 is pretty near enough for a heifer that will grow into one . . ."

John's throat swelled shut on him. He just stood there turning the jar around in his big hands and looking at it. Pennies, pounds of them, earned from a thousand backaches at weeding or planting or digging, nickels from hours in the berry patch, dimes from days of hoeing in the corn land, quarters and halves from hiring out to others when the long work at home

(Continued on next page)

The Pew and You

By DON FONTAINE

ILLUSTRATOR: AL MILLER

WHEN Ohio pastors sat down recently for their annual convention, they gave out some revealing and disturbing information which, as time goes on, may have the effect of changing the seating habits of churches everywhere. A survey of conference ministers revealed that 47 percent favor the retention of traditional hard wooden pews. This group doesn't want a bit of padding on the boards. No, sir, just good old hard wood—and that doesn't include soft pine.

Of the remaining ministers, 13 percent prefer conventional pews—but with the addition of nice fluffy cushions. Thirty-seven percent of the ministers are in favor of opera-type chairs. The remaining three percent have no particular feeling on the subject.

Some ministers expressed fear that overly comfortable seating arrangements might encourage sleeping in church. Those who took issue with this viewpoint suggested that soft pews might challenge ministers to improve the quality of their sermons to a point which would counteract the soporific effect of luxury.

But the most alarming suggestion came from a small group who saw a possible solution in a combination of pews and opera-type chairs, thereby placing the responsibility of choice on the churchgoer.

It's this last suggestion which has me worried. If carried to an extreme, such a gesture toward pleasing all types of church-goers has infinite pos-

sibilities, but many dangers as well.

For example, the first thing you know some enterprising church would install occasional chairs for visitors and for members whose attendance is irregular. This would lead to park benches for the faithful who never miss any church function. And so it would go: high chairs for babes, low chairs for ladies with high hats, rocking chairs for all who agree with the ministers, rumble seats for those who don't, swivel chairs for curious persons who must see what goes on behind, folding chairs for back-sliders, beach chairs for fair-weather Christians, *chaises longues* for long sermons, picnic portables for short ones.

This gives you some idea of the confusion which could arise from too much freedom in this matter of seating—and we haven't even mentioned the love-seat or the no-give coaster-chair in Scotch plaid. In view of such eventualities it will be very wise to keep this matter under control. Once it goes wild, the church-goer will be so confused he won't know where he stands on this matter of sitting.

It was downright unselfish of Ohio ministers to show so much concern for the comfort of the congregation. But what about the ministers themselves? No one ever loses much sleep worrying about how comfortable they may be. Their problem is one of long-standing and should certainly be taken up at next year's convention.

By the way, no one seems to be saying anything about knee pads!

LOST SHEEP

(Continued from previous page)

was finally ended. And the paper money? The ones who had left must have sent that in.

"They shouldn't have done that," John said at last. "Jean, you shouldn't have let them."

"You won't let on I told you, will you, John? It was such a big secret and I had no business telling, but when I saw you accusing yourself. . ."

"Not for the world I wouldn't." John noticed a crumpled sheet of brown paper in the middle of the tumbling coins and he took it out. There, in the excited writing of an adolescent hand, was the bookkeeping of the great undertaking. There was the long list of names, and after each name was the long list of successive contributions. They had been saving for a long time.

His wife returned the little board to its hiding-place, and John sat down with a rich new glow running high in his heart. Well, well! he thought. And I wonder what Cal will say about my selfish kids when my birthday comes!

He settled back in his rocker and reached over to take his wife's hand from her knitting, and softly, very softly, he began to whistle the song that was his own: "When peace like a river . . ."

Say, maybe he'd show Calvin the jar right tonight. No spite, mind you, but just show it to him and tell him what it was and see what he'd have to say. Sure, that's exactly what he'd do. But on the way over to the organ it suddenly occurred to him that he couldn't seem to remember seeing Dan's name on that scrap of brown paper. It was Dan's name Cal would be looking for most of all. Oh, sure now, it must have been there all right.

But it wasn't. John checked three times to make sure.

Cal came in a little after ten. He pulled a chair up close to John's.

"I'm sure sorry about this thing Dan's got himself messed up in," he said. "Well it's too bad, but that's what happens time and time again when a lad has too much money and too little work. Like I was saying, John, if Dan could have had a few more pig pens to clean, this might never have been."

Jean, her face tight and flushed, got up and went into the kitchen. John went over to the radio. "Almost forgot my ten o'clock news," he said.

The radio had almost finished giving the news but the weather report came in full and certain. "Rain," it said. "Slightly cooler and scattered showers."

Cal got up to retire. "What did I (Continued on page 56)





JACK BERCH

Man of Good Deeds

He has discovered a direct and simple way to channel the universal human longing to help

By JANET MABIE

MOST persons born on farms, you will find, like people. Jack Berch was born on a farm in Illinois; he likes people and has a good way of making that liking help others. His "heart-to-heart hook-up," a feature-within-the-feature which is his daily NBC coast-to-coast broadcast, has clearly grown out of his personal philosophy and experience.

"When I first came to New York, twelve years ago," he says with a thoughtful smile, "it seemed that everyone cautioned me to remember that New York was a 'sharp' town, and that I'd better keep looking in all directions at once if I wanted to stay right side up. It sounded sort of as if there were an awful lot of mean, cruel people around. Well, all I can say now is you'd be surprised how wrong people can get things. At least, that's the way I've found it."

Before getting to the story of the heart-to-heart hook-up, let's go back for a moment to some facts which have a bearing on the Berch situation, in an "as the twig is bent" sort of way.

On the farm he took the liking for people in through his pores along with love of the great outdoors. You don't distrust soil and rain and sunshine and stars in the sky; they make you want to do good things. It was this out-giving attitude which, in time, crystallized into the feature-within-the-feature for which great numbers of listeners wait, five days a week, with a sense of warm reassurance and quiet joy.

The Berch family has a keen understanding of the individual right to act and worship as conscience dictates.

"My grandmother was Methodist,"

Jack Berch says. "My wife is Episcopalian. All my life I have lived in constant exposure to religious faith, individually expressed. In our home life when I was a child we got a live-and-let-live understanding along with our porridge. We were also accorded the privilege of looking at things as individuals, honestly and sensibly. As I look back I can see how good a way that is to nip petty dissensions in the bud.

"I loved our farm, and I loved working on it. It gave me an understanding of life and living I wouldn't have missed for anything on this earth. But I did have the idea that, for me, farm life was a stepping-stone, and that when the time came for standing on my own two feet, I wanted my work to be in the world of music."

Looking at Jack Berch you have no difficulty in discerning the farm background. People who have intimately known the land in childhood always seem to have a special composure, a mysterious harmony with the processes of living. Jack Berch, a pleasant man, is tall, fair and strongly made. His speech is advance news of a natural singing voice. It is a trained voice, but not trained out of its appealing naturalness. Today the Berches live with their four children—three girls and a boy—in Yorktown Heights, New York, on—you guessed it—a farm, on a hilltop.

AFTER Jack Berch finished his schooling in Illinois, he encountered a family attitude, strong but fair-minded, that his best future lay in becoming a salesman.

Sensibly he let the idea work itself out instead of starting a riot of disagreement. For a while he was a salesman. He took time out to join a band on the Keith vaudeville circuit. In this way he discovered for himself that

music didn't pay as well as selling. Nobody in the family said "I told you so," but he got another selling job—as a tea and coffee salesman. The choice had happy results.

One of his customers happened to be the wife of the station manager at WKBN, Youngstown, Ohio. Put it down to coincidence—or was it?—that one day as Jack came up the walk to solicit an order, he was singing. His customer heard, offered her husband a suggestion about an audition for the young man—and Jack Berch was on his way to a career in radio, as staff announcer and singer at WKBN.

He moved on to Cleveland (WTAM) and then to Cincinnati and there "Jack Berch and His Boys" put down roots in radio. Like to know who the "boys" were? Maybe you've heard of them. Marc Warnow, Johnny Williams, Raymond Scott, Jerry Colonna.

THE war was the decisive factor in the origin of the heart-to-heart hookup.

"I think I first realized that a need existed when I read it in the faces of fellow passengers on commuter trains," Jack Berch recalls. "The front pages of their newspapers offered them bad news and more bad news. You looked into their faces as they read and you could see they were looking for something good, in place of all the bad. Just some fragment of good would help, something to catch hold of, to hold onto. They'd turn to the inside pages, and there they sometimes found some good news. *But they needed to find it on the front page.* It set me thinking. Being a fellow with a job in radio, it set me thinking in relation to that job. I wondered what my program could supply, in terms of good news."

One day he suggested on the program that, if people knew of anyone
(Continued on page 38)

Christian Herald's Annual Report On Church Membership in the U.S.A.

The State of

MEASURED statistically, the condition of religion in the United States, as of the close of the year 1949, may be said to be in its high prime. Not only do more persons belong to churches today than ever before in U. S. history, but the percentage of membership as compared with the country's population is at an all-time high.

During 1949, the churches of all faiths in continental United States (to which this report is limited) made a total net gain of 2,426,723 members. That brings church membership here to the impressive total of 81,862,328—or 54.2 per cent of the entire population.

All in all, it was a thriving year for church growth. For while the population of the country was showing an increase of only a little better than 1.5 per cent over 1948, religious bodies were racking up a gain of almost 3 per cent. (This is based on a U. S. Census Bureau estimate of U. S. population for 1949 of 150,800,000 as of February, 1950.)

Moreover, whereas in 1948 there were 268,673 individual congregations of worshipers, there are now 275,265. This increase of 6,592 during one year reflects not only the expansion of religion into new and previously unchurched areas, but it is also a commentary on the rather tremendous new-church construction program which has been so noticeable across the land during the past year.

Thus it can be said that the forward movement of the Church of God in America, if not like a mighty army blitzing its way to spectacular victory, may at least be described as an on-going host whose ranks and facilities are steadily swelling with each year's march.

Just how steady this gain has been is seen by referring to proportionate church membership in the past. The 54.2 per cent of our population now on church rolls compares with 49 per cent ten years ago, 42.7 per cent twenty years ago, and 39.6 per cent thirty years ago. Back at the turn of the century, only 34.7 per cent of our population were reported

allied to the churches. And if you go back as far as 1880, the figures reveal that churchmembers represented but a meager 19.9 per cent of our people.

To serious students of religious trends through the years, it will be interesting to note that during the past two decades church membership made a more impressive gain than during any previous twenty years of our history—except for the period between 1880 and 1900 when the great revivals swept the land and new members were added wholesale.

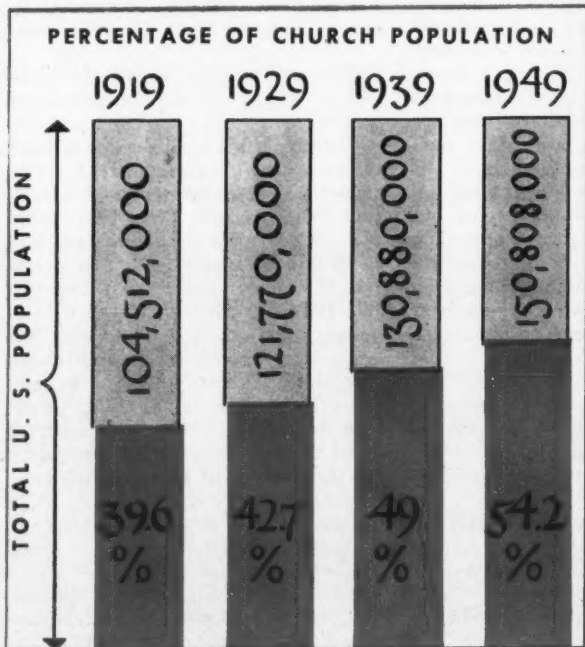
PROTESTANT CHURCHES WITH MEMBERSHIPS ABOVE 50,000

	Members 1949	Members 1948
1. Methodist	8,792,569	8,651,062
2. Southern Baptist	6,761,265	6,491,981
3. Natl. Bapt. Conv. USA	4,385,206	4,385,206
4. Natl. Bapt. Conv. of Amer.	2,594,521	(g) 2,580,921
5. Presbyterian (USA)	2,401,849	2,330,136
6. Protestant Episcopal	2,297,989	2,228,270
7. United Luth. Church	1,814,172	(g) 1,814,172
8. Disciples of Christ	1,738,605	* 1,714,796
9. Northern Bapt. Conv.	1,583,360	1,583,360
10. Lutheran Mo. Synod	1,569,364	(g) 1,519,952
11. Congregational Christian	1,184,661	1,184,661
12. African Meth. Epis.	1,066,301	816,578
13. Latter Day Saints	980,347	947,855
14. Churches of Christ	814,200	682,172
15. Evangelical Lutheran	757,352	757,352
16. Evangelical and Reformed	714,583	(g) 714,583
17. Evangelical United Brethren	711,537	707,326
18. American Lutheran	692,587	(g) 646,805
19. Presbyterian (US)	653,594	638,652
20. African M. E. Zion	520,175	527,350
21. Augustana Evan. Lutheran	439,231	(g) 422,646
22. Colored M. E.	381,000	(f) 381,000
23. Church of God in Christ	340,530	340,530
24. American Bapt. Assoc.	313,817	245,861
25. Evan. Luth. Joint Synod of Wisc. & Other States	297,922	(f) 288,355
26. Assemblies of God	275,000	273,147
27. Nat'l Assoc. Free Will Bapts.	255,127	(g) 255,127
28. Seventh Day Adventists	229,945	222,619
29. Church of the Nazarene	220,042	213,188
30. Salvation Army	215,094	215,094
31. United Presby. (N.A.)	213,810	205,677
32. Church of the Brethren	185,088	185,799
33. Reformed Church in Amer.	179,085	178,356
34. Christian Reformed	142,818	138,321
35. Latter Day Saints (Reorganized)	121,745	128,849
36. Societies of Friends	113,013	113,842
37. Church of God (Cleveland)	106,490	98,049
38. Church of God (Anderson)	105,022	96,736
39. Federated Churches	88,411	(a) 88,411
40. Gen. Assoc. Regular Bapt.	85,000	85,000
41. Cumberland Presby.	80,236	78,009
42. United Amer. Free Will Bapts.	75,000	(d) 75,000
43. American Unitarian Assoc.	74,447	71,419
44. Primitive Baptists	69,157	(a) 69,157
45. Indep. Fund. Churches of Amer.	65,000	(f) 65,000
46. Universalist Church of Amer.	62,927	44,349
47. Pentecostal Church of God of Amer.	60,000	68,000
48. International Church of the Four Square Gospel	59,897	66,611
49. Natl. Bapt. Evan. Life & Soul Sav. Assm. of USA	56,934	70,843
50. Mennonite Church	56,746	54,729
51. Lutheran Free	54,608	(f) 54,608
52. Evan. Mission Covenant of Amer.	51,009	49,590
53. Church of Christ, Scientist	**	**
TOTALS	47,108,368	45,862,932

NOTES: * The figure (1,872,049) given to us last year was incorrect and should have read 1,714,796, as above.

** In the above figures the membership of the Church of Christ, Scientist, is not included; the impossibility of getting anything near an accurate figure is due to a prohibition in this church's manual forbidding "the numbering of people and the reporting of such statistics for publication."

(a) 1936 (b) 1942 (c) 1943 (d) 1944 (e) 1945 (f) 1946 (g) 1947



the Church

Commentary and Analysis of Trends

By CLARENCE W. HALL

It was between 1929 and 1949 that church membership rose from fifty to almost eighty-two million—or from 42.7 per cent of the population to 54.2 per cent. This compares with the rise from 19.9 per cent of the population in 1880 to 34.7 per cent in 1900. But if we take into account the less efficient record-keeping of the 1880-1900 period, it is likely that the gains of the past twenty years actually top any similar span in the nation's history, whether you figure it in total church additions alone or in relation to population.

PROTESTANT CHURCHES WITH MEMBERSHIPS OF 10,000 TO 50,000

	Members 1949	Members 1948
54. Free Methodist of Amer.	49,104	49,506
55. United Evan. Lutheran	46,442	(g) 40,710
56. Moravian Church in Amer.	46,327	***45,216
57. Christian & Missionary Alliance	45,348	(c) 40,283
58. The Church of God	44,388	(f) 34,999
59. Colored Primitive Baptists	43,897	(a) 43,897
60. N. A. Bapt. Gen. Conf.	40,785	
61. Natl. David Spiritual Temple of Christ Church Union	40,565	40,515
62. Independent Churches	40,275	(a) 40,275
63. General Baptists	39,600	(b) 39,600
64. Church of God-Saints of Christ	34,610	34,460
65. Gen. Conf. Mennonite Church of N. A.	34,460	(g) 34,720
66. Wesleyan Methodist	34,202	30,643
67. Churches of God in N. A. (Gen. Eldership)	33,831	(g) 31,817
68. Advent Christian	31,413	(e) 30,635
69. Pentecostal Holiness	30,154	30,154
70. Colored Cumberland Presby.	30,000	(d) 30,000
71. Pilgrim Holiness	29,054	28,013
72. Finnish Evan. Lutheran (Suomi Synod)	29,001	29,301
73. Evan. Congregational	27,093	26,830
74. United Baptists	27,000	(a) 27,000
75. Plymouth Brethren	25,806	(a) 25,806
76. Assoc. Reformed Presby.	25,779	26,173
77. United Holy Church of Amer.	25,000	(d) 25,000
78. Volunteers of Amer.	23,500	3,480
79. Christian Church of N. A.	22,000	9,567
80. Slovak Evan. Lutheran	21,112	21,135
81. Old Mennonite	20,489	20,054
82. Reformed Zion Union Apostolic	20,000	20,000
83. Calvary Pent. Church	20,000	20,000
84. United Pent. Church	19,136	19,136
85. Danish Evan. Lutheran in America	19,048	20,146
86. Brethren (Natl. Fellowship)	18,451	17,347
87. Brethren (Ashland)	18,443	
88. Mennonite Brethren in N. A.	18,410	(g) 18,410
89. Church of the United Brethren in Christ	18,167	(a) 18,544
90. Regular Baptists	17,186	(a) 17,186
91. Triumph the Church and Kingdom of God in Christ	15,500	(g) 15,500
92. Christian Union	15,400	(a) 15,400
93. Evan. Luth. Synodical Conf.	15,001	14,979
94. Finnish Apost. Luth.	14,511	(e) 14,511
95. Old Order Amish Mennonite	14,364	13,523
96. Orthodox Presby.	13,928	13,928
97. Independent Negro	12,337	(a) 12,337
98. Evan. Free Church of Amer.	12,000	12,000
99. Primitive Methodist	11,963	11,963
100. Congregational Methodist	11,187	(e) 14,365
101. Mennonite Brethren in Christ	10,776	4,077
102. Evan. Free Church Assoc.	10,033	(d) 10,033
Total, Protestant bodies 10,000 and above	1,267,076	1,143,174
Total, Protestant bodies 50,000 and above	47,108,368	45,862,932
	48,375,444	47,006,106
Total Protestant bodies not tabulated here.	299,379	300,350
TOTAL PROTESTANT BODIES	48,674,823	47,306,456
Total non-Protestant bodies over 10,000†	33,134,490	32,077,844
Total non-Protestant bodies not tab. here	53,015	51,305
GRAND TOTAL, ALL U. S. RELIGIOUS BODIES	81,862,328	79,435,605

NOTES: ***The Moravian figure last year did not include the Southern Province (16,506).

(a) 1936 (b) 1942 (c) 1943 (d) 1944 (e) 1945 (f) 1946 (g) 1947

† See page 26.

It is significant that the years between 1929-1949 were the years of Depression, Disillusion, World War II, the Atom Bomb and the Russian Veto. In that period mankind's security was shaken as never before, the props of man's materialistic philosophy cracked beneath him, his faith in science as an all-conquering force crumbled before the scientists' admission that though they could handle the atom they couldn't cope with human nature.

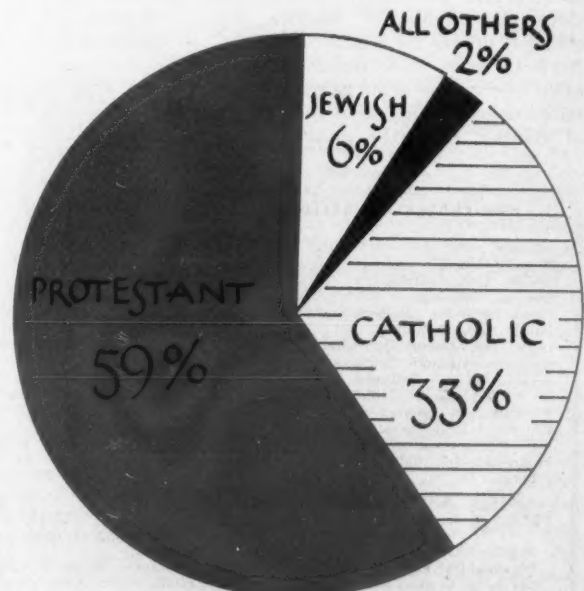
During those years, Americans obviously were turning to the churches. The statistics prove it. While it would be folly to assert that between 1929 and 1949 there was in America any wholesale "return to religion," the figures do indicate a large and definite seeking through the institutions of religion for a source of security and confidence and serenity not to be found in secularity.

In our opinion that resurgence—though it be neither spectacular nor even scarcely discernible to some blinded by the confusion of our times—is one of the most hopeful auguries that we as a people are getting back to an even keel. Certainly, faced with these statistics, it would take a persistent pessimist indeed to assert that America's faith in God is on the skids.

If you're asking "Whither religion?" you might look here for an answer!

THE ABOVE FACTS become apparent with a study of CHRISTIAN HERALD's annual report on the State of the Church for 1949. This report, just completed as we go to press, represents many months of the most careful assembling of figures—a yearly task this magazine has been performing for several years in cooperation with official statisticians of all church bodies, both large and small. It is the only comprehensive and nation-wide survey regularly made of church strength in the United States.

In all, 222 Protestant and 32 non-Protestant religious



DIVISION OF RELIGIOUS STRENGTH

bodies were polled. The tables appearing on these pages give the figures as reported by the various churches themselves, checked and rechecked for accuracy and analyzed here to show significant trends. Where the figures for 1948 and 1949 are identical, this indicates that no new report was forthcoming from that denomination's statistician. Footnote references are made in the tables in cases where the figures reported were the same for two years or more.

OF the 81,862,328 persons whose names are now on U. S. church rolls, 48,674,823 belong to Protestant churches, which registered an over-all net gain of 1,368,367 members (almost 2.9 per cent).

Members of the Roman Catholic faith account for 26,718,343 — an increase of 642,646 or a gain of about 2 per cent during the year reported. (See note in box below.)

The remainder of the total U. S. church membership is accounted for by the Jewish congregation, which according to a new figure given for the first time since the 1936 census now stand at 5,000,000 strong, and other non-Protestant religious fellowships.

The ratio of strength between the various faiths has remained fairly level during recent years, with a variation of not more than one per cent. Protestants still make up about 59 per cent of the total, Roman Catholics about 33 per cent, Jews about 6 per cent, and the remaining 2 per cent is divided among miscellaneous bodies such as the Greek Orthodox, Russian Orthodox, Spiritualists, Buddhists, etc. (See table above.)

It is striking how little this division of strength, particularly among the three chief faiths in America, has changed during the past two decades. No faith seems to be outstripping another in the ratio of its gains, and certainly none is doing so at the expense of another. Even the preponderance

of Roman Catholics among the thousands of displaced persons admitted to the United States during 1949 has not noticeably disturbed the statistical balance of power.

In any study of comparative strengths between Protestants and Roman Catholics, however, it is only just to point out that available statistics are hardly fair to the former.

For instance: the Roman Catholic Church includes in its membership figures *all baptized persons, from infants up*. Protestant denominations on the other hand (with the exception of the Protestant Episcopal and some Lutheran groups) define as "members" only those who are *adults, or from the age of 13 and up*. If all Protestant groups followed the Catholic system of counting, they would add at least 10,000,000 to their currently reported membership. Or, if the Roman Church followed the prevailing Protestant method, they would deduct about 6,000,000 from theirs.

Furthermore, the Roman Catholic Church does not drop people from its rolls except under the most extraordinary circumstances. In general, the rule "Once a Catholic, always a Catholic" prevails. No matter how far he may roam, geographically or spiritually, he remains on the roll until he is adjudged dead—unless, as very rarely happens, he is excommunicated. In contrast with this practice, most Protestant churches periodically clean their rolls of so-called "dead wood." This is done under the pressure of local lay leaders who, being businessmen devoted to "efficiency records," abhor the idea of counting as members those persons who have moved from the community, fail to remain active, or otherwise depart from the sight and ken of the congregation.

Of the 6,592 new local congregations established during 1949, it seems that the overwhelming majority has been among Protestant denominations. Only 207 new churches (an increase from 14,905 to 15,112) were reported by

the Roman Catholics. Protestantism, while generally following the current trend toward denominational mergers and local-church union and consolidation, seems at the same time to be extending itself widely in previously unchurched sections.

PROTESTANTISM'S major strength is still predominantly in its larger denominations. The top twelve, which report memberships of more than a million each, account for 77 per cent of the total. And in the first thirty-one, each with numerical strength above 200,000, will be found 95 per cent of the entire membership reported by the 222 denominations.

Topping the list of those adding the most members is the Southern Baptist Convention, with a reported increase of 269,284. Having chalked up an average gain of better than 200,000 per annum for several years in the recent past, Southern Baptists are probably the fastest growing of all the larger denominations.

The next largest gain for the one year was made by the African Methodist Episcopal Church, with an increase of 249,723.

Protestantism's largest group, the Methodists, managed a net increase of 141,507.

The Churches of Christ, with their main strength in the South, are another group making rapid headway both here and abroad. Their gain for the year in the U. S. was 132,028 members.

Presbyterian, U.S.A., registered an impressive gain of 71,713. The Protestant Episcopal Church is another consistent gainer, in 1949 bettering its record of the two previous years by adding 69,719 members.

Our deadline for figures to be included in this annual report on the State of the Church is May 1. That gives church statisticians a full four months to gather and assemble their denominations' figures for the year before. It should be plenty of time — if both ministers and headquarters officials cooperate.

It is not encouraging to members of any denomination to see their church statistics carelessly handled. We can always count upon receiving indignant letters from members of any group for whose church we must report no gain, no loss, just a static figure from year to year. We don't blame them.

This year's report is highly encouraging. It reveals a big and important advance for organized religion in the United States. We don't like to wind up so heartening a story with a whine instead of a shout. But we just can't help thinking how much better a report might have been if every one of the 254 church bodies in the United States had reported fully and accurately — and on time!

THE END

NON-PROTESTANT RELIGIOUS BODIES WITH MEMBERSHIPS OVER 10,000

	Members 1949	Members 1948
Roman Catholic	*26,718,343	*26,075,697
Jewish Congregations	5,000,000	(a) 4,641,000
Russian Orthodox	300,000	(b) 300,000
Greek Orthodox (Hellenic)	300,000	(g) 300,000
Polish Natl. Catholic	250,000	(d) 250,000
Inter. Gen. Assem. Spiritualists	157,000	157,000
Armenian Apostolic Orthodox	110,000	110,000
Serbian Eastern Orthodox	80,000	(b) 75,000
N. A. Old Roman Catholic	78,000	16,000
Buddhists of America	70,000	(b) 70,000
Ukrainian Orthodox of Amer.	39,500	(e) 39,500
Syrian Antiochian Orthodox	20,300	(b) 20,300
Progressive Spiritualists	11,347	(a) 11,347
Totals	33,134,490	32,077,844
All Other Non-Protestant Bodies	53,015	51,305
TOTALS	33,187,505	32,129,149

(a) 1936 (b) 1942 (c) 1943 (d) 1944 (e) 1945 (f) 1946 (g) 1947

*It should be noted that both the 1948 and 1949 figures supplied us are "as of January 1." (As we go to press the 1950 Official Catholic Guide is out, showing the Catholic population for the Continental United States to be 27,610,308 "as of the end of 1949." To use that figure in this report would mean a two-year gain instead of one.)

Freedom Under God

By EDWARD L. R. ELSON

THE signing of the Declaration of Independence was the crowning moment in a tremendous political revolution emanating from a spiritual emancipation. It came out of a vast and noble courage and is the result of a lofty and invincible religious spirit.

The signing of the Declaration, like the events which followed it, was basically a spiritual event. You cannot understand America any other way. The American people covenanted with God—not as a local, continental or racial deity, but as the living universal God who, while being the God of all people, becomes in a special sense the God of all those who accept His purpose in human life. And they kept their covenant.

Apart from faith in God, American history has no meaning. "In the name of God, Amen" was written above the first governmental document drawn up in the *Mayflower* cabin. From the very beginning our national life has been undergirded by this faith. In this faith our institutions were created, our culture promoted, our philanthropic endeavors initiated, our liberties secured. Christian missionaries were the first American internationalists, this country's greatest ambassadors of good will to all parts of the globe. Whether we think of the English Puritans in New England, or the Anglicans of Virginia, or the Irish and Scotch and the Germans of Pennsylvania, the Dutch or the Scandinavians, faith in God was common to them all.

One of the great Harvard scholars, Samuel E. Morrison, making inquiry into our origins, has concluded: "No one who has delved deeply into the origin and history of the Colonies can by any fair application of the rules of evidence deny that the dynamic force in settling New England was English Puritanism desiring to realize itself. The leaders whom the people followed proposed, like Milton, to make over a portion of the earth in the spirit of Christian philosophy: a new church and state, family and school, ethic and conduct. They might and did differ among themselves as to the realization of these high and holy aims, but a new city of God was their aim. Religion should permeate every phase of living."

This religious spirit nurtured our colleges. One can count upon the fingers of one hand the foremost institutions of higher learning which have not had a religious origin. Harvard and Yale were founded by Congregationalists, the University of Columbia and the University of

Pennsylvania by Episcopalians, Princeton by Presbyterians, Duke and Northwestern by Methodists, the University of Chicago by Baptists, Fordham and Notre Dame by Catholics, the University of California, now a State institution, by two clergymen, one a Presbyterian, the other a Congregationalist.

The spirit of the Protestant Reformation, mediated to the life of Americans by a variety of denominations, promoted a sense of religious vocation in civic and business life. Private initiative was encouraged. All work was made honorable. And when the products of toil accumulated, they were in many cases not hoarded or selfishly used; but, to an extent unparalleled in all history, they were devoted to great causes; civic, cultural, philanthropic, missionary. All this was derived from a sense of spiritual origin and spiritual destiny, of a sense of mission derived from faith in a sovereign God.

Reflect on colonial life where at the center of each community was a minister of religion called the parson, a term derived from the Anglo-Saxon words, "the person," and so characterized because he was deemed the chief citizen in culture and in learning. In these days, when the pew is often wiser than the pulpit, it is comforting to remind ourselves that the democratic life with its broad privileges of education and culture came very largely from this source of inspiration.

It was because of our religious origins and foundations that the spirit of democratic freedom was fostered. There were struggles at the beginning, as we see in the movement of Roger Williams. Men accustomed to freedom in their personal approach to God insisted upon freedom in the public expression of their ideas and the ordering of their lives. Men of the Reformation tradition, nurtured in the spirit of freedom, believed that men who had faith in God and human dignity would build a worthy nation.

Freedom under God is the only way true freedom can be had. Outside of God, man is in rebellion and anarchy. Where men do not have faith in God they follow their own willfulness and become captive to their own sins, slaves to evil and without an inner light and center of power. Such men cannot readily be trusted with their own destiny. When, because men do not have faith in God, they become lawless and sinful you have great epidemics of crime. Men without faith

(Continued on page 72)



TEXT: "Where the Spirit of the Lord is, there is liberty."
II CORINTHIANS 3:17

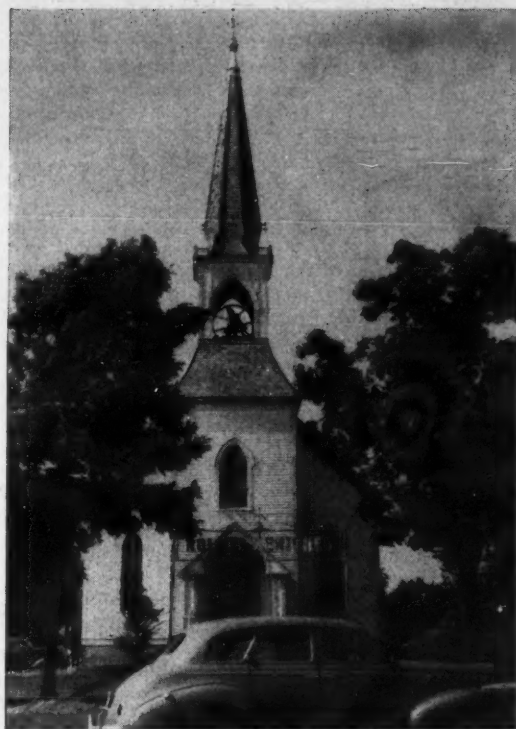


THE AUTHOR is the minister of famed National Presbyterian Church in Washington. He was born in Pennsylvania and boasts of an ancestry going back to before the Revolution. His first pastorates were in California; in 1938 he was elected moderator of Los Angeles Presbytery. During the war Dr. Elson served as senior chaplain with the rank of colonel. He received, among others, the Legion of Merit, the Croix de Guerre.

Green Pastures on the Prairie

Serving one little parish for fifty years,
he has had a full, rich and beautiful life

By
DORON K. ANTRIM



PHOTOS COURTESY MINNEAPOLIS SUNDAY TRIBUNE

THIS month out in the little prairie community centering around the tiny town of Hawley, Minnesota, a big celebration will take place. Flags will fly and bunting will festoon the streets. Parties will be held and special church services conducted. People will come for miles around, some from clear across the country, to attend.

The center and cause of all this will be a seventy-five-year-old Lutheran minister who, with his wife, has had the unique experience of devoting his entire ministry—fifty complete years—to this single parish. The Rev. S. G. Hauge took this, his first church, and made it and its people his life-work. Down the years he refused to move from the people and place he came to love. His story is an inspiring saga of single-minded devotion and of the spiritual rewards that unfailingly follow such devotion.

During this half century he has seen Hawley emerge from a rough-and-ready prairie outpost into a town that is a model of civic order, where there is not even a jail and where its people have attained a neighborliness and brotherliness that is rare indeed in this world of tearing dissensions and selfish divisions. He has watched over and ministered to three generations and has left the mighty impression of his spirit on all of them.

The statistically minded will note the following. During his fifty years,

he has married 1000 couples, baptized 2100 children, confirmed more than 2000, preached more than 10,000 sermons, conducted 1500 funerals and presided over thousands of Holy Communion. He has married the grandchildren of couples he originally wedded, and the children he first baptized are now 50 years old. In all that time there have been only three divorces among the 2000 people he wedded—and two of these had moved away from Hawley and his influence when their break-ups occurred.

But the story of Hauge is not to be

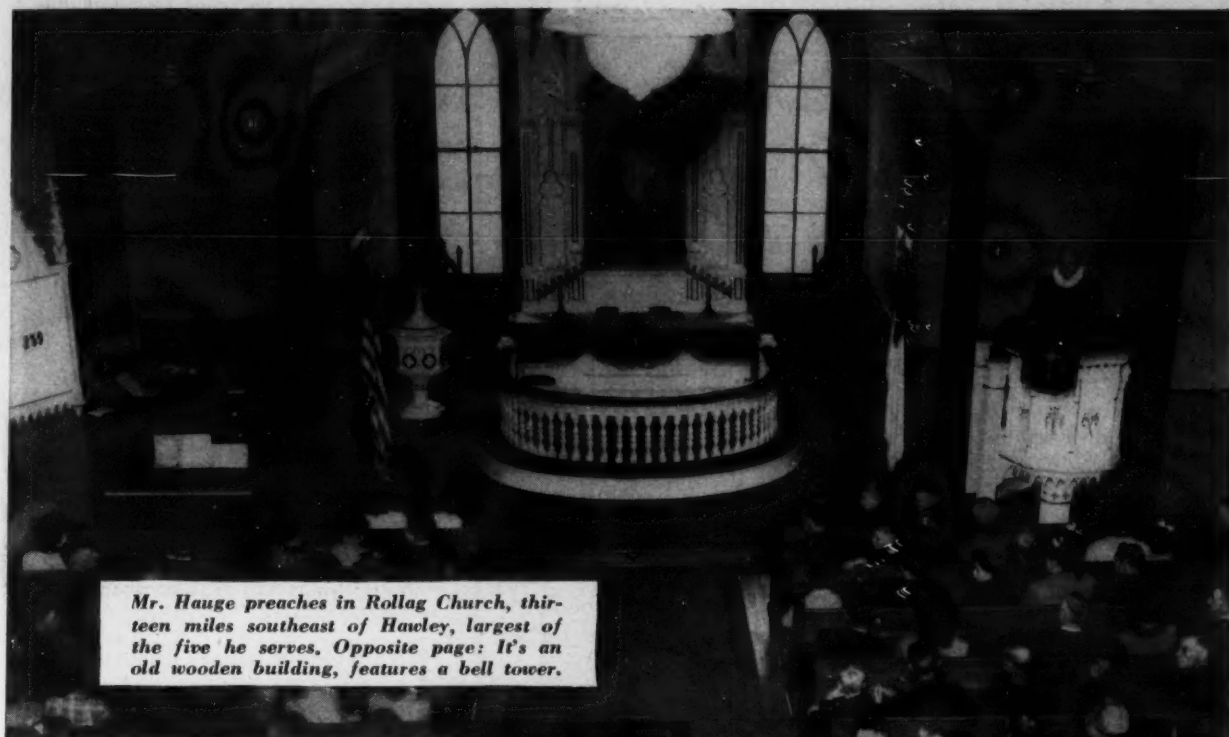


The Rev. S. G. Hauge has ministered to three generations at Hawley, Minn.

told in statistics. Nor does it follow the accepted formula for making good in the world. His is a success story of another pattern. He has countered the credo that one must get out into the noisy world and seek bigger and better opportunities for success in life. He has shown that one can invest a life in one small spot, however unlovely and unpromising, and make it count mightily. He has proved unmistakably that opportunities lie right at hand, where you are, that spending a life meeting their challenges can bring you rich rewards.

Hauge saw his opportunity when he stood before his first congregation in Hawley, the people sitting on boards resting on empty nail kegs in a church just being built. He was thrilled at that opportunity. Here was a new country in the making. He could help mould it into the land it ought to be. The settlers were predominantly Scandinavian with a sprinkling of Germans, English and a small colony of Yankees from the Atlantic seaboard. The Quarter Section Law made it possible for them to acquire land upon which to build their homes. By planting a certain number of trees on this treeless, windswept prairie, they could add to their holdings.

That America spelled opportunity, these people well knew. Nor did Hauge find it necessary to tell them that America also stood for freedom, justice, equality. They felt that too. His first job was one in Americanization. He



Mr. Hauge preaches in Rolag Church, thirteen miles southeast of Hawley, largest of the five he serves. Opposite page: It's an old wooden building, features a bell tower.

must get these people of differing race and tongue to work together. He must show them that while democracy meant opportunity and freedom for the individual, it also meant cooperation, accepting responsibility for others. It would be a long, tough job. But he tackled it.

At first he conducted services in Norwegian. That the country didn't force him to preach in English he considered a "blessed privilege" as so few of the settlers knew the language. Only gradually, over a period of years, did he effect the switch to English.

He helped the settlers adjust to their new land in other ways. He talked up the value of free education in the public schools. As a director, since 1902, of Concordia College in nearby Moorehead, he sold them on the value of higher education. Eventually, going to college became the rule rather than the exception.

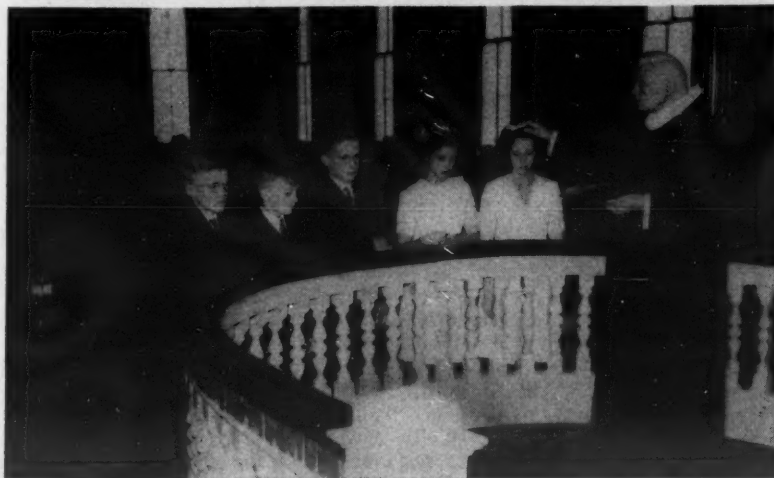
But Hauge's story can best be told in terms of people, of what he has done to put the struts of character in them, and of his thousands of calls on the sick, on those in trouble, on the dying.

Once in the horse-and-buggy days he was called 16 miles to the bedside of a parishioner seriously ill. "Sing for me," said the patient when Hauge entered the room. As he so often did, Hauge sang some of the beloved Norse hymns. The old man passed on during the singing, a smile on his face, his last

(Continued on next page)



Mr. Hauge has baptized more than 2000 children. Right: Wearing gown of the old state church of Norway, he performs a wedding. Below: Confirmation class.



The Book Never Out-Dated

By DREW PEARSON



FROM listeners to my radio program and readers of my column ("Washington Merry-Go-Round") I get a lot of requests to mention new books—so many that in fairness I almost never refer to any of the fine books published every day. However, there is one book no publisher has ever asked me to boost, but which I'm going to mention. It's a book you can borrow from any library or buy at any bookstand. It's the book-of-the-month for every month of the year—the best-seller for all time.

This book is perennially modern; it will never be out-dated. At any price, it's priceless. For it brings solace to the sick, spiritual strength to the strong; it has given hope to the poor, humility to the proud. It has touched the heart of king and commoner. It was written for all nations and is banned by only one nation.

Too many of us make a bible of the *Wall Street Journal* or the *Daily Racing Form*, while the greatest investment guide of all time points the way to spiritual wealth that never can be taxed, and to eternal dividends that never will be passed.

This book is our legacy from the greatest Teacher the world has ever known. If we keep our Bibles free from dust, we need worry less about keeping our weapons free from rust. And if we live by His teachings, we cannot fail to make Democracy live.

GREEN PASTURES

(Continued from previous page)

words, "Thanks for all. We will meet in God."

Possibly Hauge got closest to his people during the two world wars when worried, anxious parents came to him with letters from their boys. He would read from the Bible, reassure them, help them in writing letters back to their sons. They left the parsonage immeasurably cheered.

To the families of his parish, Hauge became an anchor in time of trouble, a never-ending source of strength. Like the old family doctor, he grew to know his people. Living with and for them enabled him to give them wise counsel.

Too, the people got to know their pastor. Daily they saw his tall, sturdy figure up and down the byways, warmed to his cheery greeting, "Well, how are things today?" This was no

perfunctory greeting. It carried personal interest and invited confidences.

Unfailing good humor and friendliness are probably his most pronounced characteristics. He has a natural capacity for making friends with anyone, young or old. When in New York for his son's wedding, Mrs. Hauge warned him, "Now remember, you're not in Hawley. Don't speak to strangers."

But the old pastor couldn't restrain himself. On the street he hailed one of the first men he met with his booming, "Good morning. How are things today?" The man, a bit startled, looked up and into genial, blue eyes, a kindly face. He melted, asked Hauge where he was from. The New Yorker invited the other to his office. He was a vice-president of the National City Bank.

Hauge's hold on his young people has much to do with the absence of juvenile delinquency in Hawley. He

provides wholesome recreation for them in the church, makes it a center of community life. He keeps close check on those he confirms. If one gets in trouble, Hauge calls on the offender, over whom he is invariably given custody, gets him a job on a farm and straightens him out.

Hauge explained his extraordinary marriage record. "Although the sanctity of marriage has been a strong conviction with my people for generations," he said, "I always stress it in my confirmation instructions. I tell my boys and girls that marriage is not to be undertaken lightly, but only after prolonged thought and prayer, that once they have decided on the step, they should hold the marriage vows sacred. I think this emphasis has borne blessed fruit among the nearly two thousand boys and girls I married." We can agree, comparing the one in four divorce rate of the country as a whole with Hauge's record of three divorces in 1000 marriages.

THE results of Hauge's long tenure are apparent in other ways. The first fifteen years in this century, his horse and buggy carried him to the five churches comprising the Hawley Lutheran Parish. He traveled 45,000 miles during this time. Each church had a forenoon or afternoon service every third Sunday, with evening services in the Hawley church as often as possible. "The good Lord supplied me with physical stamina in a marvelous way," he said, "for I have missed less than half a dozen services due to illness."

It took time, but he did knit the town and country people of his scattered parish into a cooperative, harmonious group. Cooperation has become a byword in the community. Here a neighbor is not just someone who lives nearby, but someone who comes in and takes over when there is need. Here brotherhood is more than an ideal. It's a practice.

One of the best indications that he has done a real job in Hawley came from the ex-GI's who saw far places. Practically all of them returned to their farms or went into business with their fathers. As one of them expressed it, "I like Hawley because it's a good, clean town in which to live, a safe place to bring up children."

Hauge's most vivid memory of his native Norway is of the church in Gloppen where he was baptized and confirmed, where he attended services and dreamed of becoming a minister. It was a dream hopeless of realization, at least in Norway. He knew that only an ordained minister, a graduate of the University of Oslo, was permitted to officiate in the state church of Norway.

(Continued on page 32)

THE CHILDREN'S PAGE

Edited by
E. GAYLE
FITZSIMMONS

The BOY Who Saw the DEVIL

WHEN Albert Schweitzer was three years old, he went with his mother to his father's church for the first time. He was very proud of his father who stood on the platform.

Suddenly there was a roar of thunder. Only it wasn't thunder at all. It was music from the church pipe organ. But Albert never had heard a pipe organ before. It was the loudest music he had ever heard. It scared him at first, but soon he began to thrill to the wonderful music.

He looked around to see where the music was coming from. He saw the golden pipes reaching toward the ceiling. But he could not see anyone playing the organ.

Then his eyes suddenly popped wide open in horror. By the side of the golden pipes was something he thought was a tiny window. Looking in this window was a shaggy face with a beard and fierce black eyes. These eyes watched every move his father made.

As he stared at the face, he was sure he could see horns curling out of the forehead. It must be the Devil! He had heard people talk about the Devil. This must be he. He held his breath waiting to see what would happen.

As the music died away, his father stood up. He started to pray. As if by magic, the face in the window disappeared! Albert sighed in relief. His father had prayed the Devil away!

As you probably have guessed, it wasn't the Devil at all that Albert saw. It wasn't even a window, but a mirror. The face in the mirror was that of the man who played the organ. Since he had to sit with his back to the people, he had to watch Albert's father in the mirror to know when to play.

Actually the organist was a kind old man who soon began to give Albert lessons on the pipe organ. By the time he was 9, Albert could play so well, he was asked to play the organ during church services. And this little boy, born on the border between France and Germany, became one of the greatest organists in the world.

But Albert Schweitzer became more than a great musician. He became a great preacher, the head of a college, and he even wrote a wonderful book about Jesus. But above all, Albert wanted to help people.

One day Albert heard about a place in Africa where the people needed help ever so badly. It was deep in the



jungle, and one of the hottest places in the world. There were dangerous insects and terrible diseases which killed hundreds and hundreds of the native people. There was no one to give them medicine or to show them how to take care of themselves.

These were the people Albert de-

cided to help. But to really help them, he decided he should know medicine. So even though he was thirty years old, he started to school all over again—this time to become a doctor.

Going to Africa meant giving up many things. He couldn't have a pipe organ which he loved so much. He would be the only white man among tribes of wild natives. He would face many dangers.

His first hospital was an old chicken house with a rotted roof and a dirt floor. He scrubbed it clean and patched the roof. Natives soon crowded into the small hospital. Dr. Schweitzer worked from sun-up until late at night.

Dr. Schweitzer also told the natives about God. He taught them ways to live better. They grew to love him.

Today, Dr. Schweitzer, now 75, still lives in Africa among the natives as he has for thirty-seven years. He is still bringing health, happiness and light into this dark jungle through his wonderful service and personality. It isn't any wonder that many have called Albert Schweitzer the "greatest man on earth."

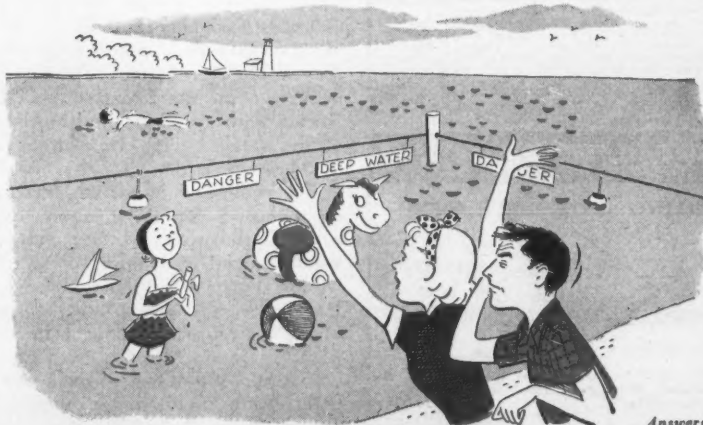
My Favorite PRAYER



He prayeth best who loveth best
All things both great and small.
For the dear God who loveth us,
He made and loveth all.

—SAMUEL TAYLOR COLERIDGE,
from "The Ancient Mariner"

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Answers
on page 72.

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GREEN PASTURES ON THE PRAIRIE

(Continued from page 30)

The cost of the exacting preparation was beyond the means of his family.

Then came letters from an uncle in America telling of the endless possibilities in the new land for one willing to work. It was possible to earn enough money working summers to attend college in winter. Hope now fanned into a flame. He'd go to America and become a minister. He studied English in high school and on his sixteenth birthday sailed, with the blessing of his parents, for the promised land.

Just before he graduated from seminary, he was offered the choice of two churches. Which should he choose? The president of the seminary confirmed his own conviction. One was a well-established church. The other was Hawley, a town in the making. He was young and equipped with two languages. Hawley it was.

All aglow with the idea of his first pastorate, he now had the right to speak to an Augustana College girl with whom he had fallen in love. They were married. It took close to his last cent to buy tickets to Hawley for the two of them. But this was their honeymoon. Their spirits soared.

They arrived at midnight. The train was late. It was raining hard. Not a soul was to be seen. From the cheerless station, they looked out on the black void of teeming wetness and wondered if they had been utterly forsaken. Not knowing where to go, they just sat. The welcoming committee finally came and revived their sagging spirits. They were taken to their new home, a small room, where they lived for a year.

Getting acclimated to this new land was hard. Hauge—the word means "hills"—would survey the flat, bare prairie and think of his native mountains. Just once more to look down 2000 feet to the sea and smell its salty air—what he'd give for that! But he resolutely put aside those feelings.

Soon life became full and adventurous as he served his scattered churches. Summers he took his family along on his rounds. Starting Saturday, they stayed overnight and arrived back in Hawley on Monday. Ragnheld and Norma were seated on the front board of the small buggy, Haakon on his mother's lap.

But winters were a trial. Blizzards often lasted for days, snow drifts clogged the roads, biting sub-zero winds nipped at hands and feet. In winter Hauge made the rounds alone in a small sleigh. One Monday morning as he was returning home, a blizzard blew up. Soon visibility was almost zero. Fine snow lashed by a strong wind which grew stronger every minute stung him in the face.

"The road was completely obliterated," he said. "I had no idea where I was, but knew I must avoid the low ditches or be covered up. Finally I offered up a prayer. The repeated sound of a whistle from a stalled train guided us. We finally brought up at the depot in Hawley."

When Gabriel was born in 1919 the transition from buggy to auto had been made, and Sorel, born in 1921, finds the early experiences of his father almost unbelievable.

Conditions are somewhat easier today. Hauge can make the rounds in a tenth of the time. At the fiftieth milestone of his ministry, he's still hale and hearty. As he looks back on those years culminating in the celebration this month, he reflects—yet, he'd do it again. For he has carved out a full, rich life on this lone prairie. He's had a hand in shaping the destiny of this community, this country. The children have had a place they could call home. He has had many devoted friends.

ON this fiftieth year celebration, he has no regrets. Certainly he's been tempted to move to greener pastures. He had calls from New York, San Francisco, Duluth. He turned them all down. How could he entrust his unfinished work to another who might not know the language and customs of these people and for whom he felt a personal responsibility? He must complete what he had begun.

And after all, where else would he find greener pastures? For he came to the conclusion long ago that green pastures are where you are, where you fill a need. That was pointed up on a visit to New York.

An Italian with whom he stopped to chat had been selling flowers in the same cubbyhole for seventeen years. The flower vendor asked Hauge where he lived.

"Way out in the sticks," said the pastor. "You wouldn't like it. So much open country. From a knoll you can look for miles and not see a soul. At night you raise your eyes to the black void of the sky. The stars seem so close you can almost reach up and pick a bouquet of them."

"My friend," said the Italian, "You live in Paradise."

Nor does Hauge overlook the chief reason for his thankfulness—his wife. She braved the rigors of this country cheerfully and uncomplainingly. She willingly worked for his five churches, served on five Ladies Aids. This month they celebrate their golden wedding anniversary. "I have been singularly blessed," Rev. Hauge told me more than once. I came away from Hawley convinced that he spoke the unvarnished truth.

THE END

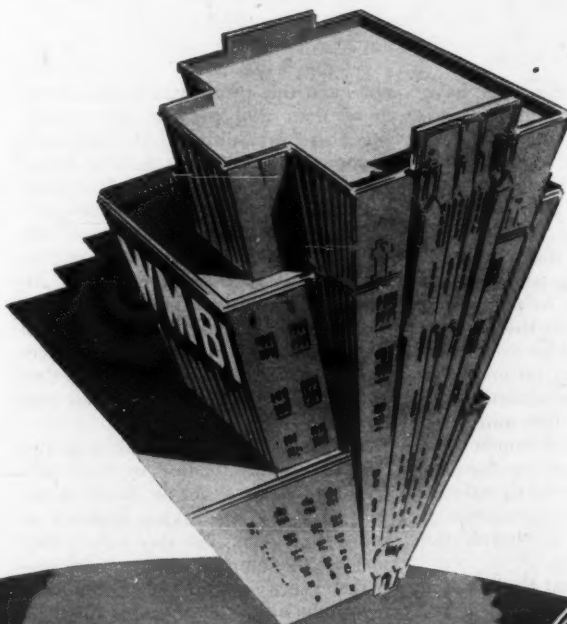
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All in Favor of Picnics . . .



ILLUSTRATOR: MITCHELL HOOKS

REMEMBER the church picnics of your childhood? Children shrieking merrily as they chased one another in and out among the trees . . . mothers in fresh flowered percales gathered around the outdoor fire-place and picnic tables . . . fathers organizing ball games or pitching horseshoes. And when you were called to eat, there was the serving table groaning with good things. All the sandwiches that had been brought, all the hot dishes and salads, all the wonderful pies and cakes, were spread out for people to help themselves.

But these days the question is asked: "Shall we have a church picnic this

year, or not?" Many churches have grown so large that a church-wide picnic becomes a mammoth undertaking and involves a crowd too unwieldy for group fun and good fellowship. It ends with each family taking a separate table at the park and eating their own lunch, almost as they would if they went to any park on any busy week-end. True, games help to bring folks together, but usually the mothers are tied to the park tables with their burden of lunch, finding no more fellowship than they would serving a meal at home. Shy children and timid young people who would benefit most by participation in games are often too overwhelmed by the crowd to enter in. And so, one of the best promoters of fun and fellowship in the church—the picnic—is being dropped.

What can we do about this? To see how churches that are still giving picnics are solving this problem, I discussed it with women's groups in a number of churches in my vicinity. Their ideas may help you decide whether to have a picnic again, and, if so, what type will best suit the needs of your church.

Churches in smaller communities do

not have this problem. Picnics of not more than 200 persons are usually successful in building fellowship and community spirit. But there is a difference in the way they are handled. Calvary Baptist Church, Yonkers, N. Y., a small organization of 300 members, has noticed a significant contrast in the type of picnic held. Although their groups never numbered more than a hundred, there had been a steady decline in interest in the picnics since they gave up eating together and asked members to bring their own box lunches.

Last summer a newly formed group, the Mothers' Club, undertook to prepare and serve a simple lunch at the picnic instead of asking families to bring their own. The day before they met in the church kitchen and prepared a tasty potato salad. Standing overnight allowed the salad to blend thoroughly for better flavor. Other members of the group arranged for frankfurters to be roasted at the picnic, buns, ice cream, pop, and milk. Said Mrs. Harland H. Griswold, chairman: "We all like this kind of picnic far better. When people brought their own lunches, they went off by themselves

to eat. The crowd didn't mix well, and not so many came. Lots more interest has been expressed in our picnic this year."

Bethany Chapel, Yonkers, feels the main purpose in its picnic, as in all its functions, is to evangelize the community. Members are urged to bring friends so that more may be reached with the Word. They count on 200 to 250 attending, and their method of providing lunch for all is worth mention. They always go to the same park where they are sure of a satisfactory water supply, a playground, and fireplaces. The Sunday-school staff comprise the committee. A man is put in charge of games, another takes care of properties for the races, and two women plan the refreshments—sandwiches, pop, ice cream and cake. Everything possible is homemade. The chairmen make out lists of names and assign two dozen sandwiches to each woman. Others are assigned two dozen pieces of cake. They figure two or three sandwiches per person; varieties are: chopped eggs, tuna and pickle, and cream cheese on raisin bread—these have proved most popular. Everyone is asked to sit down together on the ground, so that none will go off and eat by themselves. Sunday-school young people pass sandwiches on large trays, and serve soda pop and cokes from tubs of ice.

While all are still seated, there is group singing to an accordion or a portable organ. Then a visiting evangelist gives a twenty-minute inspirational talk in simple terms that even children may grasp.

GAMES ARE carefully planned to include everyone. They begin with young and old together lining up for a race and end with a tug-of-war with everybody tugging. In between are contests for every age group. "Balloon bat" is an unusual stunt. Balloons are tied to boys' backs and opponents swat the balloons with rolled-up newspapers until they break. Another favorite is blindfolding couples and having them feed each other ice cream.

Other churches which have an average attendance of 100 at their picnics are the First Reformed and Chester Hill Methodist, Mt. Vernon, N. Y., and the Methodist Church, Ardsley, N. Y. None of these groups attempt to serve more than certain "extras," allowing families to bring their own picnic baskets. Most picnics are all-day affairs, so food must be provided for two meals. Chester Hill Methodist Church supplies ice cream, milk, and homemade lemonade. The men of the church gather in the church kitchen the night before and squeeze the juice to be mixed at the picnic.

FLOWER ARRANGEMENT



The three steps in arranging flowers in the popular triangular composition. Explained in detail below.

NO NEED to feel overwhelmed when you are called upon to prepare the floral displays for the chancel of your church. Study these basic steps for the arrangement of flowers in the popular modern triangular design, as given by the Society of American Florists. Then you will find it easy to produce artistic displays that will add beauty and inspiration to your church services.

Step 1: Assemble your working materials: suitable container; knife, scissors; wire clipper; stem holder (frog, chicken wire, or needle holder); putty or suction cups to keep the stem holder stationary; and flowers sorted according to kinds, colors and sizes. In photo, chicken wire is being inserted in the vase as a stem holder.

Step 2: Cut stem ends diagonally so they may absorb the most water. Cut off all leaves which may come below the water level to prevent their decaying, fouling the water, and shortening the lives of the flowers. If the flowers lack distinctive foliage of their own, use other foliage such as dracaena, philodendron, ivy, peperomia, coleus, sansevieria, and croton.

Step 3: All stem lengths should vary



to make the arrangement interesting. For the longest stem lengths use the following ratio: one and one-half to two times the height of a tall vase, or one and one-half to two times the diameter of a low container. First insert the flowers which are to form the triangle, or backbone of your design. Place large dark blossoms lowest in your arrangement as the center of interest. Leave buds and small light flowers on the longest stems, so that they will form the outermost points of your design. Fill in the sides of the triangle by placing flowers at in-between points. Never overlap stems, leaves, or flowers. This causes confusion. If flower stems have artistic curves, let them be important in the design.

First Reformed Church furnishes chocolate milk, coffee, and ice cream, and provides frankfurters, hamburgers and marshmallows for roasting over open fires in the evening. Ardsley Methodist Church serves ice cream and fruit punch in the afternoon, right after the games.

Plans for games and entertainment vary, but most of them follow the familiar pattern—baseball, group singing, obstacle races and contests for groups of all ages, with simple awards such as ribbons, candy bars, balloons, or whistles. First Reformed Church goes to a park where a beach and swimming are available. Sunday-school teachers are responsible for their own classes of children while on the beach, although children usually

come with parents. Chester Hill Methodist Church plans free activities in the morning and organized games in the afternoon. As church equipment they have ten pairs of stilts and sledges on small runners, which the children love to play with. Later they become props for races. Chariot races on the sledges, with one child pulling another, are fun. The Chester Hill Church endeavors to get everyone to help and take part, enlisting anyone who seems to be unoccupied or left out, to pass food. Camera fans have a field day and make their pictures available to all later.

The Community Church at the Circle, Mt. Vernon, N. Y., handles 300 persons successfully for an all-day picnic, not attempting, however, to

furnish more than ice cream and coffee. Their "peanut scramble" is a good game for small children. Taking the children in groups according to age, they toss a pail of peanuts into the air, and let them see how many they can retrieve. Six to eight pounds of peanuts are provided for this. Ardsley Methodist Church uses the same idea with dry beans, keeping tiny tots occupied for long periods.

An interesting set-up has been worked out by the large First Presbyterian Church, Yonkers. They do not try to have an all-church picnic, but hold a series of smaller ones. Their chapel picnic, largely for children, usually has an attendance of 200. Each brings his own lunch, and they go to a different place each year—an amusement park, a sight-seeing boat, or to state or city playgrounds.

An elaborate pot-luck picnic is given by the Mothers' Club of the same church, generally in the yard of a member's home. They invite other groups in the church from time to time, making the attendance come to a little under 100. The picnic is scheduled from 6:30 to 10 p.m. No children is the rule. Programs are of adult interest, featuring movies, music, or a speaker on religious education. Japanese lanterns make the lawn festive, and a campfire and singing close the affair.

FOR the pot-luck supper each lady trots out her most special recipe, and the menu may include clam pie, India rice, tomato-soup salad and similar delicacies. Everyone brings enough of any dish for her family plus four. A committee polls members to find what they would like to bring, and if too many plan one thing, a few are asked to change. If there is an outdoor fireplace, they may have a steak roast. One year two members prepared cream puffs for the whole crowd. They do not use the hostesses' kitchen, but eat from paper plates and cups and take home their soiled casseroles.

Other picnics in the same church are given by the Young Adult Forum, ages 18 to 35, and the Westminster Fellowship group of high-school age. The choir holds its picnic on the church grounds.

St. John's Episcopal Church, Yonkers, has an effective way of handling its 2,000 picnickers. It hires a Hudson River excursion boat for the day. All take their own box lunches, and parents are depended upon to supervise their own children. Sunday-school children receive free tickets; others pay their own fare. No games or entertainment of any kind are planned, but in the isolated and leisurely progress of a river-boat ride many church families have opportunities to make friends out of acquaintances.

BARBECUE FUN

SOMETHING different for your group's summer affairs is a barbecue. Especially will this have appeal when the men are included. And the youngsters may enjoy adding to the atmosphere by wearing their cowboy outfits. Even the adults might like to dress up for it. Perhaps one of your members plays the guitar, and can stroll about entertaining the diners with Western folk songs, or lead the whole group in singing them. Gather some old-fashioned lanterns to give color, and use red-checked tablecloths.

Modern methods have done away with the long and arduous cooking which many of us still associate with the word "barbecue." Roasting a whole carcass on long poles turning above live coals for 12 to 14 hours is still practiced by specialists, but now we can get similar results much more easily on top of the range, in the broiler or in the oven.

For instance, barbecued spareribs are a novel treat easily prepared in your church kitchen and served in the dining hall or the grounds adjoining. Have the butcher crack spareribs in five-inch pieces to eat by hand. You may allow half a pound per person. Place in shallow pans or casserole dishes, sprinkle with salt and pepper, and roast for 30 minutes in hot oven (450 degrees F.) to brown. Spoon thin barbecue sauce over ribs; reduce temperature to moderate (350 degrees F.) and roast from one to two-and-one-half hours. Baste at least twice during the last hour. Serve remaining sauce with spareribs.

Sweet or white potatoes may be baked in the oven along with this dish. Add hot sweet corn, green bean and onion salad, and California fruit mix for dessert, and you have a feast! For

the fruit mix use 8 cups orange chunks, one cup granulated sugar, 2 cups pineapple tidbits, 2 cups sliced bananas, $\frac{1}{4}$ cup lemon juice, and one cup fresh cherries. Mix in a large bowl. Serves 25.

"Quickie" barbecues are ideal for picnics or young people's get-togethers, as the cooking can be done easily on an outdoor fireplace or top of range. Frankfurters may be prepared by heating in a thick barbecue sauce for 10 to 15 minutes and serving on hot buns with extra sauce. If you prefer ground beef or pork, brown it with a little onion first, then cover with sauce, and simmer slowly 20 minutes to blend the flavors. Serve on hot or toasted buns. Shredded cooked beef or pork heated in barbecue sauce for 10 to 15 minutes to make a thick spread for hot buns will give you the kind of sandwich you've had in roadside diners.

A good menu to accompany any of these flavorful "quickies" is potato chips, tossed green salad or gelatine vegetable salad, wedges of chocolate fudge cake, and coffee.

PICNIC POINTERS

HERE are some tips to help you in your picnic planning:

1. If you are in charge of a car- or bus-load of kiddies going to the picnic, you will find your task easier if you plan some games. Divide your group into two teams and assign to one team the right-hand side of the road and to the other the left. The teams count cows, winning one point for every cow seen and 5 points for an entirely white one. Whenever a member of one team sees on his opponent's side of the road a graveyard, or any other special

THIN BARBECUE SAUCE (1 quart)

(for spareribs)

1 pint vinegar	$\frac{1}{2}$ cup Worcestershire sauce
$\frac{1}{2}$ cup water	$\frac{1}{2}$ cup tomato catsup
1 teaspoon dry mustard	$\frac{1}{2}$ cup chili sauce
2 tablespoons minced onion	$\frac{1}{2}$ lemon (juice)
$1\frac{1}{2}$ teaspoons sugar	1 clove of garlic tied in small porous cloth bag

Mix all together and simmer 20 minutes to blend seasonings. Remove garlic. This sauce may be made in advance and stored in refrigerator until needed.

THICK BARBECUE SAUCE (1 pint)

(for "quickies")

2 small onions	1 teaspoon chili powder
2 tablespoons vinegar	$\frac{3}{4}$ cup water
2 tablespoons Worcestershire sauce	$\frac{3}{4}$ cup catsup
	1 teaspoon salt

Mince onion very fine. Mix all ingredients in a heavy skillet. Cover and simmer about 45 minutes. May be kept in covered container in refrigerator until needed.

thing agreed upon in advance, all the opponent's points are canceled. A total of 100 or 150 points may be agreed on as "game." Repeat the contest after one side has won until the players tire of it. Another game is to watch billboards for letters of the alphabet in succession. Play this game as you would a spell-down. The first player is responsible for finding an A, the second for seeing a B and so on. The side that finishes first wins.

2. Guessing contests are popular to keep early arrivals at the picnic busy while others are assembling. They may guess the number of seeds in a watermelon, the weight of a cake or a homemade loaf of bread, or the number of stitches in a seam. If baseballs and bats are supplied, a game will probably go on during most of the day. Quoit games, croquet-ball bowling, horse-shoes and pegs, and similar games are useful.

3. A woodland scavenger hunt similar to the door-to-door variety is fun. Make out lists of nature specimens to be brought in by the players from the nearby woods—a pine cone, a piece of moss, a white stone, a bird feather, maple leaf, acorn, plant fungus, toadstool, etc.

4. Moving pictures after dark will provide a special attraction if there is a source of electricity available. Films featuring community singing would be useful in getting group singing started.

5. Make a few humorous selections such as the largest family present, family with most red-heads, family coming the farthest distance, youngest and oldest present, couple married longest time, couple married shortest time, oldest automobile, lowest automobile license number. Small amounts of homemade baked goods, jellies and jams would make nice prizes for these. Expensive prizes lead to difficulties, so make your prizes simple, particularly for the children.

6. Never ask adults to perform unusual physical feats. Plan walking relays for them, humorous stunts, such as letting men design hats for their wives out of a variety of materials which are provided, or anything else that is not too strenuous.

If you have suggestions that have proved practical at your picnics, ideas for stunts or programs, please write and share them with us.

SETTING THE TABLE

IF YOU are in charge of setting the sample table for your church luncheons or suppers, or if you are just interested in variations for your home table, you will enjoy a new book, "Table Settings for Everyone" by a mother and daughter, Dorothy Biddle and Dorothea Blom, published by M. Barrows & Co., \$2.



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4 cups prepared fruit
7 cups sugar
½ bottle Certo

Crush 1 quart fully ripe strawberries, and slice thin or chop about 1 pound rhubarb. Combine and measure 4 cups into large saucepan. Add sugar and mix well. Place over high heat and bring to full rolling boil . . . *boil hard 1 minute*, stirring constantly. Remove from heat and at once stir in Certo. Stir and skim by turns for 5 minutes. Ladle quickly into glasses—paraffin at once. You'll get about ten 6-ounce glasses.

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JACK BERCHE—MAN OF GOOD DEEDS

(Continued from page 23)

in need of encouragement in one form or another and would care to write to him, he would like to see what could be done. The letters flooded in and he began to check them. From the beginning he made it a rule never to read a letter on the air which he did not know was genuine. He always reads the names and addresses of senders as evidence of good faith. The mechanics involved necessitate working about four or five weeks ahead. For instance, a letter read over the air today probably came in more than a month ago. The letter is checked and a release for broadcast obtained, to avoid any question of an invasion of privacy.

"The heart-to-heart hookup never took the Pollyanna line, that no matter how bad things were life could, in the twinkling of an eye, become a bowl of cherries," Jack Berch said straightforwardly. "It just seemed to me that, out of the common denominator anxieties due to the war, a great many people felt a need for *out-giving*, and a wanted outlet for that need. Sharing experiences doesn't always, we know, eradicate pain and trouble. But there is a kind of help which comes from the very sharing. The idea of the heart-to-heart hook-up is to ease things a little, through sharing."

The Jack Berch program, which is sponsored by the Prudential Insurance Co. of America, being primarily a song program, there was the problem of relating the underlying idea of the heart-to-heart hook-up to a song, in the normal course of the program pattern. Offhand you'd probably say that the world teems with songs written to the "Do a Good Deed" and "Brotherly Love" themes. But when an idea catches on, as the heart-to-heart hook-up caught the imagination and heart-strings of listeners, you'd be surprised how easy it is to run short of songs which tie in with the emotion of a given story or incident. Says Jack Berch: "The melody has to suit the mood of the story for the day, naturally. Every once in a while I've had to turn to and write some songs myself so that we'd have words which were in keeping. It's been a good personal experience for me." You knew that even before he said it, just from the look in his face.

What are these heart-to-heart features like? Well, take the case of a little girl named Eleanor Brooks, who lives in Manchester Center, Vermont. On Halloween before last, someone unintentionally threw an apple that hit Eleanor in the eye, and blinded her. A neighbor wrote to Jack Berch about it. "A little encouragement just now would mean an awful lot to the little girl and her family," she told him.

He told the story on the air. In the next few days thousands of listeners who had never even heard of little Eleanor Brooks and her family before, took a few minutes to write letters of hopefulness and send them up to Vermont. As the neighbor had said it would, it meant an awful lot. There's a special therapy in the knowledge that, in your Gethsemane hours, a great many people are pulling for you.

The stories come in to Jack Berch from all over the country. Sometimes they have been printed in the local press, sometimes it's just the neighbors who know of a need next door, or down the lane. Sometimes the need is an individual thing—a heavy cross weighing down the slight shoulders of a child, or an overwhelming crisis confronting a family. Or sometimes it is a community problem which everyone joins in determining to lick.

For instance, at Seventh Lake, inlet, New York, the Ladies Knitting Circle ran up against what seemed (in wartime) the utter impossibility of getting wool to knit the lap robes needed for boys in the Veterans' Hospital. Jack Berch's heart-to-heart hook-up listened with its collective heart, and the result was that many miles of wool sped to Seventh Lake, accompanied for good measure by thousands of letters of friendly good wishes and appreciation.

THERE WAS a little boy named Dennie who was going to die. Already he was bedridden. They thought that if he received a lot of letters it would comfort his childish heart. Heart-to-heart hook-up listeners sent Dennie 2000 letters, and many books, poems and toys. One day he died. The letters changed but they kept coming. Beautiful letters of sympathy for Dennie's parents. They helped.

There was a young woman who was going to have a baby. She suffered terribly from arthritis and sometimes it was hard to be courageous, to trust that everything would go well. And then, after Jack Berch talked about it on the air, the letters began to lend a hand. Hundreds and hundreds of them; 2000, in fact. Her son was born, a fine, husky baby. The young mother gives a lot of credit to the heart-to-heart hook-up.

There was a little boy who was going to have a hard operation. They didn't try to fool him, to trick him by saying that it was nothing. He knew, and he had a courageous little heart, but he was scared; the way you're scared when you have to go home after dark past the deserted house. Jack Berch told about the little boy, sang

(Continued on page 42)

Dear Mom:
Did you know
that ~~God~~ God
loves people?
Betty
xxxx



IN CHILDREN'S Temple on Mont Lawn's green sloping acres, more than one child has for the first time heard about a loving God. Hatred, suspicion, distrust—these words the calculating little tough kids from New York's slum tenements know and understand. But no one ever had the patience or the desire to tell them that God loves little children and that he wants them to love one another.

It is no mere chance that Children's Temple stands at the very heart of Mont Lawn—that it can be seen from the playground, the swimming pool, the cottages. For the God of Children's Temple is the heart of Mont Lawn. God loves people, and that is why here in a "children's paradise" there is kindness and friendship and beauty in abundance for lonely waifs of the big city.

At the end of the two weeks he has spent at happy Mont Lawn high above the Hudson, a child goes back to the slums, back to his crowded and unlovely tenement home—but with a new light in his eyes, a new dream in his heart. Like Betty, telling her own family about the God she has come to know,

like Butch in the story on page 49, taking his prayer with him—the children spread the spirit of Mont Lawn, yes, the Spirit of God!

Betty, so unschooled in the really important things of life that her pencil falters even as she spells out God's name! Will you help others like her? Someone—perhaps you—gave the gift that grew into the wistful note to her mother. Someone gave the dollars that enabled Butch to build his cross.

Will YOU grant to a child the priceless gift of the knowledge of God?

Yes, God loves people! And the children of the slums are glad that there are people who love God—and them!



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DRIVE-IN CHURCH

By HARRY G. SANDSTROM

THE greatest sermon ever heard by human ears was not preached in a cathedral, nor even in a church. It was delivered under the blue canopy of the sky. The enrapt congregation was not dressed in Sunday best; most of them were in everyday clothes, some of them wore their working clothes.

We aren't told, but most likely a soft breeze played with the simple robe of the preacher, as he began: "Blessed are the poor in spirit for theirs is the kingdom of heaven . . ."

Christ's Sermon on the Mount was delivered outdoors to people who had paused in their daily occupation, to housewives out shopping, children out to play, old folks out for a stroll—all listened spellbound to this Man of Galilee.

Out in North Hollywood today—a far cry from the Holy Land in biblical days!—there is a preacher who seems to have taken a cue from our Lord's great example. Out there, along about nine o'clock every summer Sunday morning, the Reverend Norman L. Hammer, pastor of the Emmanuel Lutheran Church, preaches outdoors to a congregation dressed mainly in casual clothes, sitting comfortably in their cars, pausing to hear the word of God before driving off to enjoy the Sabbath in the open. It is probably the country's first drive-in church and from the success story of this one,



The Rev. Hammer gives the benediction.

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JULY 1950

several others have started and we know that many more will be dotting the country before too long.

It was spring of 1949. Dr. Hammer had already noticed a falling-off of attendance at Sunday services and knew that as the weather grew warmer, the falling-off would accelerate at about the same rate, until in the summer months he would find himself preaching to half empty pews. Every year this happened; he was determined it would not happen this year. In addition to his evangelical fervor, there was a very practical reason why he had to do something. The church was young, there was no substantial treasury to take up the slack in collections, and the considerable overhead went right on regardless of the temperature. But what could be done? What?

HE KICKED several ideas around until he finally came up with the novel, if not daring, plan for drive-in services. "But," he recalls, "the idea of taking a little vacation from ties, starched collars and coats I thought might appeal to the very fine group of people I have." Further, holding the service at 8:30 would allow the congregation a full day under the sun. Thus the recreation they desired in the summer months would not interfere with the worship they also desired, and vice versa. It was a novel plan, he admitted to himself, but then he also reflected that he did have a precedent and that precedent was right in the Gospels!

This was it!

But now, how to convince the church's council? And something as radical as this, he thought, would require a bit of convincing! And he was right. The council to a man was very skeptical of this new-fangled thing. But Dr. Hammer's ardor and sound reasoning won the day. After a two-hour conference in which he was continually embattled, the council agreed to go ahead with the plan.



Collection is taken at drive-in church.

A platform was built in the church's patio which adjoins a large parking lot; a pulpit and a high quality loud-speaker system were installed. Five churchmembers, all professional musicians working in the motion picture studios, volunteered to take care of the music at the services.

In a few weeks' time the first drive-in service was held—the date: July 3, 1949. It attracted a good crowd who were intrigued by the comfort and ease of this kind of worship. After the benediction they drove off spiritually refreshed.

The first service so successfully concluded, the church council was jubilant. Not so Dr. Hammer; one thought lurked in his mind: how many came just out of curiosity? Would they come back?

He concerned himself needlessly. The following Sunday they did come back and brought others with them; further, many more came for the first time. Week after week the attendance grew. At summer's end there were 325 members of the outdoor congregation and the parking lot was jammed. It was expanded this year to accommodate more.

Thus, as with many other new-fangled ideas, once put into operation they become indispensable and we look around and wonder how we got along without them for all these years.

The drive-in service is the same as the regular 11 a.m. service in the auditorium, except that the worshipers do not join in hymns or responsive readings and there is no kneeling. The collections are about the same as for the regular service and help support regular church activities.

Dr. Hammer declares that he is "sold on the idea" and for several reasons. "First," he points out, "it shows that the church is taking into consideration the necessity of summer outings for busy office and professional people. Second, it is a special comfort for crippled people who find it difficult to get in and out of the church auditorium. Third, parents with children find it much easier to attend services through the vacation period with the entire family. Fourth, it kept my attendance up to par; the summer slump usually ran to forty percent. It also kept our offering at the place where we didn't have to curtail our program or worry our Board because of a depleted treasury."

We asked: "How about the 'atmosphere' at this al fresco service? Is it as reverent as in the auditorium?"

"Surprisingly enough," he replied, "no one has remarked on any lack of reverence. No one apparently has felt any less worshipful sitting in casual clothes in comfortable car seats than

(Continued on the next page)

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in the church pews in Sunday best." We thought of Christ's congregation on the Mount and nodded our head.

The man responsible for this splendid bit of stewardship was born in Kansas, received his A.B. degree at Bethany College in Lindsborg. He taught high school in western Kansas for two years, after which he entered Luther Theological Seminary and was graduated for ordination in the spring of 1943. He accepted a call to Clarion, Iowa, was there long enough to make the congregation self-supporting and out of debt, or about two and one-half years.

His present charge, Emmanuel Lutheran, can take a deep bow along with Dr. Hammer for other accomplishments outside the drive-in services. As of September 16 last year, the congregation was only four years old. When it began its work, the home missions department of the denomination promised the new church complete financing on the new mission which meant buying the parsonage, a lot for the church plant and money enough to erect the first building. The home mission's group further stated that if Emmanuel Lutheran went self-supporting in the first year, the new parish would, according to Dr. Hammer, "receive fifteen years' free interest money and for every year we received money for pastoral salary and the like, we would have two years of free interest deducted from us. I immediately went to one of the members of the congregation who sold it to the rest, showing that in a fifteen-year period we would save nearly as much in interest as in principal."

In addition to this fine economic program, it is almost amazing what this church has accomplished in its brief career under Dr. Hammer's di-

rection. "At the very outset," he relates, "I presented to that small nucleus a parish program which would minister to the entire man, taking care of his spiritual, educational, social, and recreational needs." And all of these ideals have already been reached!

They bought seven-and-one-half acres of ground in San Fernando Valley, dedicated five for a public playground. They started building the playground before they started the church plant. They have complete playground equipment for almost every kind of sport, including lights for night games. Last summer they had a full-time recreational director.

The congregation has built a parish hall seating 400, with an over-flow space which is really a mothers' room, soundproofed and equipped with a public address system. There's a large kitchen and an assembly room for the choir, a church office, pastor's study and five modern classrooms. Further, they organized a private school, called Laurel Hall, now in its third year, with 136 students enrolled.

"Socially," continues Dr. Hammer, "our congregation from the beginning has been a lively one. A spirit of friendship engendered by the first members can still be sensed by those who worship with us even after we have grown to almost 1200. From the start we have enjoyed a filled sanctuary."

Motto of Emmanuel Lutheran is: "A church with an eye to the youth." Under the Reverend Dr. Hammer's aegis, we think the motto could afford to be somewhat more inclusive: "A church with an eye to the youth, to mothers, fathers, children, oldsters, the handicapped, the un-churched, shut-ins, and—thinking of the drive-in service and the playground—to lovers of the great open spaces!"

JACK BERCH—MAN OF GOOD DEEDS

(Continued from page 38)

a song just for him. People wrote letters; they wrote for themselves, and because they knew that the whimsical imagination of a child can be captivated by the idea of a letter from a dog or a cat or a canary, they wrote letters from their pets too. Buddy came through fine. He was scared, but not nearly as scared as he had been before he began getting the letters.

There was a little boy who had to spend 18 of every 24 hours resting, his body in a cast. Time hangs heavy when you'd rather be up and out, roaming the fields, looking to see if the meadowlark's eggs have hatched. But over 600 cards and letters helped to pass the lagging hours.

Who that has ever seen it can forget the stark misery of a child whose dog has been run over by a car? A boy named Stanley had that happen to

him. Stanley's parents wrote to Jack. Jack told about it on the air. Two listeners hustled around and made it their business to find a cocker puppy as close as possible in looks and disposition to the one Stanley had lost. It made a lot of difference to the heart of a little boy.

"You see," Jack Berch says, "all that's needed to set in motion the great stream of people's innate urge to give is a channel. People in great numbers want to be of help. They understand with their hearts that the simplest actions of good will are, after all, the most powerful solvent for the woes of the world.

"I feel humble before the avalanches of mail. The program has been blessed in finding a direct and simple method to channel the human longing to help which is, thank God, universal."

Daily Meditations

by Walter L. Moore

Saturday, July 1

READ GENESIS 35:3

Yet now the kingdom of Thy peace, Lord, to my heart restore.—CHARLES WESLEY

HENRY W. GRADY, distinguished Southern journalist of Reconstruction days, is said to have closed his office in Atlanta at a time when life had grown unusually difficult for him and gone to the home of his aged mother. He asked her to let him say his prayers at her knee, as he had in childhood, and to tuck him in bed with a good-night kiss. The next day he returned to his desk with a sense of having regained something that had been lost.

Dear God, even though we cannot go back to the place that was Bethel to us, we pray that Thou wilt restore our simple faith and warm devotion. Amen.

Sunday, July 2

READ II CHRONICLES 27:2

Has the Church failed mankind, or has mankind failed the Church?—T. S. ELIOT

JOTHAM was the son of a devout father, and when he became king his character showed the results of his training: "He did that which was right in the sight of the Lord, according to all that his father Uzziah did." But he omitted one important matter: "Howbeit he entered not into the temple of the Lord." As a result his influence was ineffective: "And the people did yet corruptly." When his son Ahaz became king, "he did not that which was right in the sight of the Lord."

Save us, O God, from the tragedy of neglecting Thy church, lest our influence and our children be lost. Amen.

Monday, July 3

READ EPHESIANS 5:27

Christ purged the Temple; so must thou thy heart.—GEORGE HERBERT

G. K. CHESTERTON tells of a sensitive artist who walked every day by an ugly building on his way to work. Its ugliness constantly jarred him. He solved the problem by buying the house, moving it, and redecorating it. Many of us who are painfully aware

of the faults of the Church have thought it better to move in and do our part to lift it nearer to Christ's ideal for it, rather than to criticize it from without.

O Thou who didst love the Church and give Thyself for it, cleanse us and make us worthy to serve Thee in it. Amen.

Tuesday, July 4

READ PSALMS 19:1

LAWRENCE of Arabia was once riding with an Arab across the desert. Lawrence pointed out the stars and told his companion of the discoveries of modern astronomy. After a while the old Arab commented: "The foreigner looks through his wonder-glasses and sees millions of stars. And that is all. And he is proud. The Arab looks up and sees, you say, only a few stars. But behind the stars he sees God. And he is humble."

God of our fathers, we pray that the liberties we enjoy and the light that we have may make us humble and grateful, rather than proud. Amen.

Wednesday, July 5

READ II TIMOTHY 1:12

For the changeless stars are steadfast yet, and I sail by His star-blazed trail—my Guide.—ROBERT J. BURDETTE

YEARS AGO I heard a veteran minister say, "No serious doubt concerning the validity of my Christian faith has entered my mind in twenty years." To my youthful mind it seemed that he must be either insincere or naive. He was neither. He was a normal, mature Christian. G. Ray Jordan tells of an old saint who had marked the great promises of his Bible with the letters, "T" and "P." Asked to explain, he smilingly replied, "Tried and Proved."

Faithful Guide, we thank Thee for every experience that strengthens faith. Lead us on into ever fuller light. Amen.

Thursday, July 6

READ JOHN 14:6

THE BELOVED Dr. William A. Brown said: "What my theology has

taught me about Jesus is in substance this, and only this: It is reasonable for me to find in Jesus what simple Christians in all ages have found in Him—the picture of the kind of man I know I ought to be, the mirror in which I see most clearly reflected what God is like and what He is doing, and my leader in the effort to realize here on earth a way of life for all men that shall be at once just and free."

We commit ourselves anew unto all that we have discovered in Thee, O Christ, and pray that as we go on we may learn more of Thy fullness. Amen.

Friday, July 7

READ I CORINTHIANS 2:2

To Thee, O Jesu! I direct my eye, to Thee my hands, to Thee my humble knees.

—SIR WALTER RALEIGH

IT IS SAID that after Leonardo Da Vinci completed his masterpiece, "The Last Supper," he invited a friend to inspect it. After studying the painting a long time, the friend said admiringly: "That goblet is wonderful: it stands out like solid silver." Instantly the artist drew his brush across the goblet, and exclaimed: "Nothing shall draw the eye of the beholder from my Lord!"

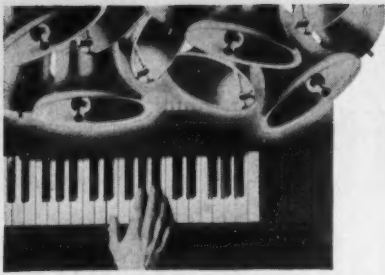
We turn aside, O Christ, from the myriad distractions, and like the disciples on the mountain, we would see Thee alone. Amen.

Saturday, July 8

READ EXODUS 19:5

THROUGH MOSES God made known to Israel something of the blessings He had in store for them, provided they met the conditions: "If ye will obey my voice indeed, and keep my covenant," In order to be God's own treasure, "a kingdom of priests and a holy nation," they had to qualify for the honor. God constantly offers to His children gifts beyond their fondest dreams, and says: "I will if you will." True wisdom is to discover what God wants to give us, and then to pay the price.

Make us, O God, to desire Thy choicest gifts and be willing to pay the price Thou hast set on them. Amen.



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Sunday, July 9

READ JOHN 17:21

AFTER D-DAY someone said to Eisenhower, "It is great how you were able to coordinate all the teams in that great enterprise." The general quickly turned and said, "Not teams, but team." Christ's army, the Church, is weakened for combat, because it is not a team, but many teams. As many branches of service of various nations were one in basic loyalty, and moved together, so must Christians feel their basic oneness, and refuse to be divided from any part of His body.

Whatever the outward divisions in Thy Church, O Christ, may we refuse to be divided from any who are Thine own. Amen.

Monday, July 10

READ II TIMOTHY 1:5

TEACHERS of foreign languages have discovered that their pupils learn most rapidly not by first memorizing rules of grammar, but rather by speaking the language. When the student has lived in the atmosphere of the language, the rules are learned easily. Similarly we learn Christ best not by studying rules, but by living in an atmosphere where His religion is a vital experience.

We bless Thee, O God, for the greatest teachers we have ever known, the parents who made our homes Christian. Amen.

Tuesday, July 11

READ PSALMS 18:28

PLUTARCH tells that when Alexander the Great was a lad, his father bought a spirited horse. The best of the king's horsemen could not manage the animal. Finally young Alexander took charge of him, and managed him easily. Asked to explain his power, he said: "I noted that the horse was afraid of his shadow. When I kept him faced toward the sun, he was unafraid." Christians become frightened at shadows, because they look away from the Light.

Keep us, O Christ, so related to Thee that Thy light shall both guide our feet and dispel our fears. Amen.

Wednesday, July 12

READ MATTHEW 4:4

CHARLES STEINMETZ was asked what field of research promised the greatest development in the next fifty years. He replied, "I think the greatest discoveries will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God, prayer and the spiritual forces which as yet have

hardly been scratched. When that day comes the world will see more advancement in one generation than it has in the last four."

Deliver us, O God, from becoming spiritually impoverished in the midst of material abundance. Amen.

Thursday, July 13

READ ECCLESIASTES 9:10

WHATEVER the shortcomings of our world, it offers abundant opportunities to those who would serve human need. No one need be idle for lack of a task. When the German troops were pouring through the French defenses, a man rushed up to his captain and said: "Where do you want me? Where do you want me?" The harassed officer answered: "Get in anywhere. There is good fighting all along the line!"

Teach us, Master, to invest our time to the greatest advantage for good.

Friday, July 14

READ MATTHEW 13:46

IN THE PARABLE Jesus told, no mention is made of the value of the possessions of the man who acquired the pearl of great price. The point is that it cost all he had. The size of the fortune of the rich young ruler is only incidental. Jesus demanded control of all of it. A scoffer sneered, "Religion is for weaklings. It doesn't take much of a man to be a Christian." Another answered, "Perhaps not, but it takes all there is of him."

Blessed Master, we feel that we have little to offer to Thee, but we gladly give it all. Amen.

Saturday, July 15

READ RUTH 4:15

IN OUR GRIEF we sometimes feel that the world has come to an end for us. When Naomi returned to Bethlehem after losing husband and sons, she said, "Call me Mara," for "mara" means "bitterness." But hard work and planning for the happiness of others eased the pain, and after a while when Ruth had married good Boaz, and her baby was born, friends told Naomi: "He shall be to thee a restorer of thy life, and a nourisher of thine old age." Tomorrow will not return yesterday's joys, but it will bring its own rich and abiding satisfactions.

Great Healer of aching hearts, we thank Thee for the relief that time and toil bring us. Teach us patience and sympathy. Amen.

Sunday, July 16

READ PSALMS 121:1

Every morning lean thine arms awhile upon the window-sill of heaven and gaze upon thy Lord.—AUTHOR UNKNOWN

A HOUSEWIFE who suffered a great deal from nervousness finally consulted

a psychiatrist. One of her symptoms he discovered was that washing dishes invariably gave her severe headaches. His prescription: "Have a nice large window cut over your sink." We are all so made that we need to look outward and upward as we go about our tasks. Without that, they become drudgery.

May this Thy day, O Lord, be for us a window to lift our eyes from our toil and make us to see heaven arching over us. Amen.

Monday, July 17

READ JOHN 20:15

THE MEASURE of one's soul is the things that make one weep. Esau wept for the loss of his heritage. Israel wept in the desert for the flesh pots of Egypt. Delilah wept to make Samson tell her his secret. Hezekiah wept because he was about to die. David wept for Absalom. The scarlet woman wept at the feet of Jesus for her sins, and Peter wept because he had denied his Lord. Jesus wept over a lost and doomed city. Tears may be the most selfish or the most saintly things in the world. Jesus asked Mary beside the tomb: "Why weepest thou?"

Forgive us, Lord, if our eyes have been tearless concerning things for which we should weep, or if we have wasted our tears over trivial matters.

Tuesday, July 18

READ JOHN 11:35

Tears are the showers that fertilize this world.—JEAN INGELOW

JESUS WEPT. He had a great heart and a sensitive soul. In our kind of world He had to weep. In Victor Hugo's "Les Miserables," Jean Valjean reached the point where he could not weep. Watching a boy at play, he prayed that he might feel again as he had felt long ago when he pressed his cheek against his mother's. God answered that prayer, and then Valjean could weep. Tears are man's best badge of kinship to God.

O Thou who art the Man of Sorrows and acquainted with grief, make our hearts sensitive to the suffering around us. Amen.

Wednesday, July 19

READ JOHN 21:6

JESUS was a man of the workshop, the busy streets and the open field. He knew the life of the fisher folk from which He called some of His disciples. When Peter and his companions had toiled fruitlessly all night, the Master showed them how to do their own work better. We, too, may have His companionship and guidance in our routine daily toil.

Friend and Companion of all who labor, make us conscious of Thy pres-

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ence, and guide our hands in the work we do today. Amen.

Thursday, July 20

READ LUKE 11:3

DAILY BREAD is both the fruit of our toil and the gift of God. After the Fall, Adam was told: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Paul wrote: "If any would not work, neither should he eat." Yet the sun and the soil, the rain and the strength to toil are God's gifts. Jesus taught us to pray, "Give us this day our daily bread," and even He, when He took bread, gave thanks.

Gracious Father, who openest Thy hand, and we are filled with good, give us the grace of gratitude and a willingness to share Thy gifts with others. Amen.

Friday, July 21

READ II PETER 3:8

God takes a text and preacheth patience.
—GEORGE HERBERT

FAITH IN GOD gives us a vantage point from which to look at world events. The Bible shows us His hand moving in history, and we become assured that He will work out His purposes. Thomas Carlyle once asked Bishop Wilberforce, "Bishop, have you a creed?" The good man replied that he did, but added, "The thing that staggers me is the slow progress that creed seems to make in the world." "Ah," replied Carlyle, "but if you have a creed you can afford to wait."

Save us, O God, from foolish fears lest Thy purposes be defeated, and from presumption that would allow others to do our part in striving for Thy victory. Amen.

Saturday, July 22

READ I SAMUEL 12:3, 4

AS A MAN with a long record of public office, Samuel challenged his people: "Whom have I defrauded? Whom have I oppressed? Of whose hand have I received any bribe to blind mine eyes therewith?" They answered that his record was above reproach. Public office offers opportunities for service, and also temptations to wrongdoing. Strong character and divine guidance are needed to save anyone in authority from using it for his own advantage.

We pray that Thou, Almighty God, who alone hast absolute power and perfect holiness, wilt strengthen and guide all who have the responsibility of political office. Amen.

Sunday, July 23

READ EXODUS 20:3

JEWISH LAW required that the first fruits, the firstlings of the flocks, and

the first-born of each family be holy unto God. Jehovah's claims had priority. In the Arch of Triumph in Rome some stones are marked: mathematics, astronomy, history, art, etc. But the crowning keystone at the top is marked "Deus." Only as He is given the first place does God have any place in our lives.

We bow in quiet worship before Thee, Almighty God, gladly rendering to Thee our devotion and recognizing Thy sovereignty over our lives. Amen.

Monday, July 24

READ ISAIAH 44:17

ISAIAH told of a man who felled a tree and cut it into firewood. He built a fire to warm himself, and he used it to cook food. Finally, when he was warm and comfortable, his hunger satisfied, he took a piece of the wood that was left and carved from it a god. To it he prayed, "Deliver me for thou art my god." His religion was the remnant that was left over when he had attended to matters of his physical comfort, pleasure and desires.

Forgive us, O God, that we have left to Thee the remnants of our lives. Teach us the meaning of the offering of first fruits. Amen.

Tuesday, July 25

READ II CORINTHIANS 4:6

JANE ADDAMS, of Hull House, brought new life and opportunity to thousands of underprivileged boys and girls, greatly reduced juvenile delinquency in Chicago, and was awarded the Nobel prize for peace. On a visit to her about two months before her death, Dr. Daniel A. Poling asked, "Miss Addams, may I ask what is the secret of your life?" She answered: "I looked up into the face of Christ and then I looked into the faces of these needy boys and girls, and I tried to bring them together."

Open our eyes, Lord, that we may see Thy face clearly, and that we may see our fellow men lovingly, for Thy sake. Amen.

Wednesday, July 26

READ JOHN 10:4

His faithful follower I would be, for by His hand He leadeth me.

—JOSEPH H. GILMORE

CHRISTIANS are followers of Christ. He leads them by His example, His teachings, and His Spirit. Tourists who visit Mammoth Cave in Kentucky are instructed something like this: "Stay together. Follow your guide. Do not wander off by yourselves. Keep your guide always in sight, for there are deep pits in the cave into which you could easily fall. Listen to what your guide says."

*Dear Master and Guide of our lives,
help us this day to follow close to Thee
in all things. Amen.*

Thursday, July 27

READ GENESIS 31:30

SOME GODS can be stolen. Laban complained to Jacob, "Wherefore hast thou stolen my gods?" It is pathetic to see a man seeking to recover gods that could be stolen. Weeping Mary by the empty tomb moaned, "They have taken away my Lord, and I know not where they have laid Him." She was mistaken; Jesus could not be stolen. Men have been trying for two thousand years to dispose of Him, but He rises from every tomb. We do not have to guard Him; He guards us.

Eternal God, recognizing the folly of presuming that we must defend Thee, we commit ourselves in perfect trust to Thy care and guidance. Amen.

Friday, July 28

READ MATTHEW 5:16

I'd rather see a sermon than hear one any day.—EDGAR A. GUEST

FRANCIS OF ASSISI once invited a young monk to accompany him to town to preach. They walked through the town in conversation and returned to the monastery. The young man asked when they were going to preach. Francis replied: "My son, we have been preaching. We were preaching while we were walking. We have been seen and looked at; our behaviour has been remarked upon; we have delivered a morning sermon. You see, my son, it is of no use that we walk anywhere to preach unless we preach as we walk."

Guide us this day, O Christ, that in every step we take Thy spirit may be seen in us. Amen.

Saturday, July 29

READ I CHRONICLES 22:7, 8

There's not much to do but to bury a man when the last of his dreams is dead.

—WILLIAM H. CARRUTH

LEONARDO DA VINCI, who died in 1519, left a remarkably sound design for an airplane, which he could not build for lack of an internal combustion engine. On the drawings he wrote these words: "There shall be wings." His dream was a reality 400 years later. David's dream of the great temple was realized after his death. Christ's dream of the Kingdom of God is yet to be fully realized. It is part of the glory of man to reach toward dreams beyond his grasp.

Keep us dreaming and striving, O God, for the things which in Thy providence must be, though we do not live to see them realized. Amen.

(Continued on the next page)



"It was an idea Dad suggested"

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Sunday, July 30

READ JOHN 4:20

I am tired of echoes in the old house.

—ELIAS LIEBERMAN

VITAL RELIGION must be a matter of fresh individual experience. It constantly tends toward mere nostalgic clinging to tradition. We refer to "my mother's religion" and "my mother's God," rather than to "my faith" and "my Lord." The Samaritan woman told Jesus, "Our fathers worshiped in this mountain." He replied that a new day demanded a fresh approach to God.

We thank Thee, O God, for parents who worshiped, and taught us to worship. Make our religion a living experience for today. Amen.

AND THEN MY "MIRACLE" OCCURRED

(Continued from page 4)

the red-letter day when I would stand.

I was trained to put on my braces; to get in and out of bed, and in and out of the wheel chair. It seems easy to write of this now, but when I see a fellow patient going through this stage my sympathy is great. The fumbling, awkward, frustrated effort is pathetic. But the elation is equally great when at last the buckles, the bed or the chair have been conquered!

Finally the happy day came when I was told: "You are going to the gymnasium tomorrow to practice standing."

I was awake before dawn. I carefully strapped on my braces, manipulated myself into my chair, did my washing-up, and was ready for the exciting adventure long before the Center was half awake.

At last the great moment came. Holding my breath and with my heart beating wildly, I was helped up and placed between the horizontal bars. My hands frantically reached for the bars, and the floor rocked and reeled. In less than 60 seconds I was back in the chair, sick and faint, and full of doubt. The nurses patiently explained that this was the usual reaction. I would soon overcome it. The next day I stood for about three minutes, still giddy and insecure. Before long I was increasing my standing time each day.

Eventually the next milestone came—my first step! It is not unusual to see a physical therapist stand for an hour coaxing, encouraging a patient to take a step, often placing the feet with her own hands for the correct step. There are always several patients in various stages of rehabilitation in the gymnasium; and when the first step is taken by a patient, it is the signal for all to cheer. Now, with my first step, I got a rousing greeting.

I was still frightened and uncertain, but days of constant practice soon enabled me to walk the length of the

Monday, July 31

READ ECCLESIASTES 12:1

We shape ourselves the joy or fear of which the coming life is made.—WHITTIER

THE PRESIDENT of an American university has told of being in northern Canada when the ice was beginning to melt, and the roads were largely impassable. At a crossroads he saw this sign: "Take care which rut you choose; you will be in it for the next 25 miles." Dr. Harry Emerson Fosdick comments: "How one would like to say that to youth! Living ignobly with one's self is an easy thing to start."

Father, we pray that Thou wilt make us wise in forming the habits that will determine the course of our lives.

bars. Finally I was given crutches, and I practiced walking outside the bars. Then there were imitation curbstones to conquer, steps to go up and down, and a very realistic bus to climb aboard. At last came a day of high adventure—a walk on the real streets outdoors!

Each day, as I walked and exercised, my leg muscles grew stronger. And as I gained strength, my faith and confidence mounted and urged me on. Always there was before me that great goal: to be working and independent again.

It is now six months since I left Caracas a "hopeless" cripple. Now I walk hours each day. I still wear my braces, but I am determined to discard them. The doctors assure me I can, with patience and practice.

As I have progressed, my one desire has been to help bring this new life to those I left behind in the hospital for incurables. Now even this wish seems possible.

A few days ago, as I walked carefully through the waiting room of the Center, a voice I recognized called to me, "José, you are walking!" It was a Venezuelan physician I had known at the Hospital Resquez; he was in New York to study.

He said, "José, it is hard for me to believe my eyes. For years I saw you lifted in and out of your chair. You were helpless. Now after seeing you and observing the excellent work done here, I am most anxious that Venezuela have a rehabilitation center like this one."

This cannot happen overnight. It takes months, even years, to train doctors and physical therapists to do the job. But if those who walk could know the joy former cripples have of waking up each morning to the new exhilarating adventure of walking again, these centers would soon be established throughout the world.

The Cross that Butch Built

It was a wobbly cross that leaned to one side, but it changed a little boy's life

By DALE HAMILTON

ILLUSTRATOR: K. RILEY



"I CAN lick all of you!" the skinny ten-year-old said in a conversational tone. Social amenities discharged, he swaggered into the cool, airy basement Craft Shop and patronizingly leaned his elbows on a bench alongside Counselor Fred.

"I'm Butch," he announced, "and my ole man has a better hammer'n you have."

Counselor Fred looked up. "Hello, Butch," he said evenly, taking in the lad's pinched face and level brown eyes and the too-big shorts carelessly cut down from somebody's castoff herring-bone trousers.

"What's he doin'?" Butch demanded, shrugging one shoulder at the boy whose hand Counselor Fred was steadying on the hammer handle.

"I'm gonna make a birdhouse," the boy piped up.

"Birdhouse?" Butch repeated, mystified. "Whaddya do with 'em? We don't have no birdhouses on a Hunnert and Nineteen' Street."

Butch stared around the shop. "Chee! What a crummy joint!" he volunteered. "You oughta see the hammers and saws and stuff my ole man has. He don't monkey wit' no birdhouses. He builds me racers. Anything I want, he builds it for me." Butch wheeled around, daring anybody to say differently. Nobody did, and Butch subsided.

"Now you've got the hang of it,

Tim," Counselor Fred told the little fellow, and moved on to help another boy. And while Counselor Fred worked at his new job—an eight-week day-and-night career of being teacher and friend—he could catch the overtone noises of happiness that 200 children from New York's heat-melted asphalt streets make when they're turned loose on more grass than they've ever seen before. Fred guided hammers and saws and thought of the big trees casting circles of shade over Mont Lawn's green hillside acres, and half heard the shouts and splashes from the pool. There in the Craft room, other voices babbled freely in the important small talk of youngsters having the time of their lives.

A sudden shriek from Tim blasted the room to startled silence. "He grabbed my board," Tim yelped, pointing at Butch.

Counselor Fred strode over to the glowering offender. "Give it back to him. You shouldn't take anything that another person has!"

And then he started to turn away—until Butch looked up with that same mystified expression and asked, "Why?"

Fred's indignation suddenly drained away. "Why? Because—because—at Mont Lawn we don't do anything that will hurt anyone else. We're all together here and we'll have a good time only if we help each other." Fred went on, trying to talk matter-of-factly.

"What would you like to build, Butch? Whatever you build, you can take home with you."

Butch picked up a drill and studiously tried to make a hole in the bench top.

Fred said quietly, "Your dad would be pretty proud, wouldn't he, if you brought home a birdhouse or a sailboat or something like that?"

Butch's brown eyes suddenly clouded. Then he looked straight at Counselor Fred. "Sure he would! My ole man could build the best birdhouses in the whole world. He's even gonna build us a real house—a whole house for ourselves. Grass 'n trees out front, too!" Butch's bony little fists doubled up fiercely, and then suddenly he darted out the door—the big wide door where you could look out and see the Hudson River lying blue and silver in the distance, and the green-blanketed hills beyond.

"I DON'T GET it!" Counselor Fred muttered to Superintendent Mott that next afternoon when the big bronze bells in the tower rang out their quarter-hour tune. "I thought Mont Lawn was for children who were from underprivileged areas of New York. This Butch person is underprivileged when it comes to brains and clothes, but his father must be a millionaire! The best of everything—not only saws and hammers, but now he tells me his



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dad has 'a saw with a motor on it'—power tools, no less."

"Butch—?" and Superintendent Mott who looks as kindly and alert and compassionate as Mont Lawn's head man should look, groped for a moment. "Oh, Butch! Come on in the office a minute, Fred," and he led the way up the broad steps of the big white house adjoining "Fort Plenty," the dining hall.

Rummaging in the file, Superintendent Mott picked out a blue card. "Here we are. Wilmer Hagen—that's Butch." He looked keenly at Counselor Fred. "You want to know something about Butch?"

"I already know a lot about him—and it's all bad. Why, only today, when—"

Mr. Mott silently handed over the blue card. "Read what it says there under *Home Life*," he suggested.

Fred read it aloud. "Six in family, three rooms." But lots of our children come from homes like that. What I can't figure is where this wonderful dad of his comes into the picture."

"What else does it say?" Mr. Mott urged.

"Mother works to support family. Father—a drunkard—abusive to wife and children—" Fred's voice faded.

"That's the way Butch lives."

Fred silently handed back the blue card and moved out into the clear, fresh air that sighed as it rustled a giant spruce.

After dinner he casually walked alongside the blustering kid whose solicitous father was the creation of a little boy's broken dreams. "Chapel tonight," Fred told him. "And I wondered if you'd sit with me, Butch."

"Do I gotta go?" Butch asked, and Fred nodded.

"O. K. I'll sit wit' you."

Hymns of faith and courage rose on high, clear voices in the Children's Temple that evening. The old, old words were new and strange to some of the boys and girls. But they sang as best they could because the joy and the ample food that were within them made them feel like singing. And they listened when Chaplain Bill told the story of the illuminated cross that stood just at the foot of the pulpit. He told how that cross had belonged to an Army chaplain during the war, how it had marched up the Pacific islands with him, part of his field equipment. The chaplain later came to Mont Lawn, bringing the cross with him. At the end of the summer, he gave the cross to Children's Temple, so that it would be in service always.

And then Chaplain Bill told about another Cross of bravery that once stood on a high hill in a land far away.

"In that big fight in the Pacific," Bill told the children, "the cross helped people to think of God. And here we have a fight, too. We are fighting self-

ishness, and are fighting to be brave and helpful to others, no matter whether they are white or colored, no matter what language they talk. God will help you to be a braver and better person, if you let Him. Let us pray."

And the cross at the foot of the pulpit glowed with light.

That next afternoon in Craft Shop, Counselor Fred felt someone nudging his arm.

"Mr. Fred," a small voice said, and Fred looked around and saw the baggy herringbone shorts, and Butch. "Mr. Fred, I don't wanta make a birdhouse. But do you s'pose I could make—" and he twisted the words out—"a cross?"

And Fred watched out of the side of his eye while Butch selected a piece of lumber from the scrap pile and started on his cross. The boy didn't get much done that afternoon. Just the bottom piece sawed out. And when Fred went over to try to lend a hand, Butch told him firmly, "Leave me be! I'm doing this!" And Fred wisely moved away and let Butch build his own cross.

"Did chaplains in the Army ever get killed?" the kid from 119th Street asked, watching to make sure that Fred locked up his pieces of wood for the night.

"Lots of them," Fred said. "A man had to be pretty brave to go out on a battlefield with a cross, I guess." Butch nodded, half to himself.

THE next day Butch was ready to make the upright. "About this high I'll make it," he told Fred, measuring it off. "Right here, I'll saw it." And he locked the strip of wood in the vise and picked up a saw. Grimly tightening his lips, he aimed the saw at the cutting mark, and pulled it slowly across the wood. The saw skittered.

"Hold it like this," Counselor Fred said, showing him. But Butch pushed him away. "I'm doing it!" he insisted, and tried again. After many false starts the saw took hold. Doggedly Butch hauled the blade back and forth, now sawing at one angle, now at another.

The next afternoon he nailed the pieces together, pausing only once. That was when he carefully laid down his hammer, and leaned over to pick up a piece of birdhouse roof. "You dropped it," he gruffly told Tim, and then went back to his cross.

"It would fit better if we sawed off a little more to make it a straight cut," Fred said gently, but Butch snatched up his work and wouldn't go on until Fred moved away.

Not until two days before camp was over, did Butch bring his project to Fred. "It's finished," he said simply, "Except for paint."

Counselor Fred looked at the cross. It leaned to one side and the horizontal bar was nailed with five nails and not all the rough saw marks had been

sandpapered away. But Fred did not laugh. "I—I think maybe I can dig up some gold paint from the locker," he said, trying to get the huskiness out of his throat. "Would you like that?"

"Swell!" Butch said with enthusiasm.

And the kid painted his cross gold and then stood off to admire it, the brush still in his hand. "Chee! Ain't it wonderful?"

And Fred agreed. "Wonderful!"

Fred told the story to a couple of the other counselors that night. He told it reverently, and no one smiled. Harry, the nature counselor, had something to add. "I took a group up to Hook Mountain last evening for a supper cookout. Butch was along, and little Tim was just ahead of him in line. You know how they all carry part of the load. Well, Tim was getting tired. And Butch—without saying anything—slipped Tim's pack off and added it to his own. They didn't know I saw it." Counselor Harry summed up, "Maybe it has nothing to do with this other thing. But I figured you might like to know."

Fred, on his own bed that night, thought that there was a connection as he stared at the ceiling and listened to the night noises.

And late in the summer, after the children had gone back to the city in the buses, singing "Mont Lawn Bells," a letter came to Mr. Mott, and a copy went out to Counselor Fred.

The social worker who looked after Butch and his brothers and sisters, fitted in the last important piece of the story. "When I was at Hagen's last week, Mr. Hagen was not sprawled in his customary chair in a drunken stupor. 'My dad has a job!' Butch shouted at me. And I heard the whole story from his mother.

"When Butch came home from Mont Lawn, he had that funny little cross with him—he'd held it on his lap all the way back on the bus. 'The cock-eyed cross!' his father laughed drunkenly when he saw it. And when they had their supper that night, Butch hesitated, then looked up at the crude, wobbly cross he had set safely on top of the kitchen cabinet, and began timidly to sing the grace you have before meals at Mont Lawn:

"God is great and God is good
And we thank Him for this food.
By His hand must all be fed;
Give us, Lord, our daily bread."

"Butch's father looked angry at first, then slowly he put his head down, and when the little tough kid who sang as sweetly as any angel was finished, his no-good father echoed brokenly, 'Give us, Lord, our daily bread!'

"And," the social worker concluded, "I think the funny little cross on top of the kitchen cabinet must have perched a bit straighter."

THE END



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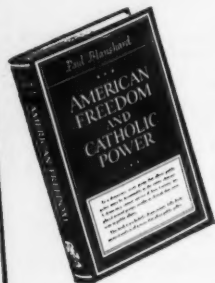
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The supporting cast is magnificent—especially the dear girl child Georgianna and Martin's boon companion, Sparkie. Taken all together the boys and girls who traipse across these pages are a glorious company of immortals. The subtle quality of this volume is suggested by the fact that Martin could scale a perilous height, capture the "oh's" and shudders of all ages below him, tumble ingloriously to his near death and lose his pants before he found his equilibrium when rescued by the local fire department—all without loss of face.

WAR OR PEACE, by John Foster Dulles (Macmillan, 274 pp., cloth: \$2.75; paper: \$1).

THIS volume takes on great significance because the author, former United States Senator John Foster Dulles, has just been called to an advisory relationship in the State Department. An outstanding leader of the Republican party, he emerges as the dominant figure of his political faith in the bi-partisan or non-partisan international program of his country. Particularly important and perhaps controversial is what he has to say about American policy in China. Previously he has severely rebuked the administration for the failure and collapse of its leadership in the Far East. Mr. Dulles does not believe war is inevitable, but he does make clear the fact that it could happen at any time and begin anywhere. A timely and imperative book.

THE GRAND ALLIANCE, by Winston S. Churchill (Houghton Mifflin, 903 pp., \$6).

THIS latest volume in the Winston Churchill library of World War II is climactic. Beginning with "The Gathering Storm" and continuing with "Their

Finest Hour," the most distinguished statesman-historian of his generation now moves to a climax with Pearl Harbor and his Christmas of 1941 at the White House with President Roosevelt. Across these pages sweeps the war on a world canvas: the German drive to the East, the rise and fall of the struggle in the desert, the battle of the Atlantic and then the coming of the unpredictable new ally, Russia. Here speaks the man who alone is able, now that Roosevelt is dead and Stalin silent, to fill in the details. He describes how the "grand alliance" was forged, "how Soviet Russia and the United States were attacked and rallied to the cause on which their hearts had long been set." One asks, however, if Stalin's heart was set on anything but disaster for democracy.

PHANTOM FORTRESS, by Bruce Lancaster (Little, Brown, 310 pp., \$3).

DEFINITELY one of the finest historical novels of this or any other year. The painstaking and accurate details are at times little short of overwhelming, but the story itself is never interrupted. The heroine is as heroic as she is beautiful. Her escapes frequently leave the reader out of breath but never out of interest. And the hero deserves his ultimate triumph. For CHRISTIAN HERALD readers there are only a few words and spots that offer offense.

THE EMBROIDERED CITY, by Lewis Gelfan (Little, Brown, 369 pp., \$3). If this first novel is not truly great, then many readers will be greatly mistaken. It is sad, disillusioning and terrible. The characters have immense significance and are created almost in clusters—the State Department officials, the exquisite girl, the riverboat captain, the child of a mixed marriage whose brilliant surgeon-father returned to China and lost his way. The conclusion is appalling—and hardly to be excused—but it is convincing. Not for Sunday-school libraries.

ROOM FOR ONE MORE, by Anna Perrott Rose (Houghton Mifflin, 272 pp., \$2.75). This book is one of the most profoundly moving and vividly emotional reading experiences of my reviewing year. With restraint, scintillating humor and a poignancy that fairly breaks your heart at times, the author describes one of the finest adventures in human relations that will be released in any year.

REPORT ON ISRAEL, by Irwin Shaw and Robert Capa (Simon & Schuster, 144 pp., cloth: \$3; paper: \$1.50). When before has so great a thing been done with so few words? And when has editorial content been so graphically illustrated with dynamic pictures? This volume, more than anything yet written, gives Israel life and meaning to readers who have not been privileged to visit the heroic land.

EACH BRIGHT RIVER, by Mildred Masterson McNeilly (Morrow, 308 pp., \$3). The story of a fabulous woman and of the men whom she knew, with whom she helped pioneer the Northwest and who matched her spirit even as they were inspired by her faith. Here is a historical drama true to scale and vastly emotional.

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HE PUT GOD ON OUR COINS

(Continued from page 19)

know from the country's coins that it claimed to be a God-fearing nation. Mr. Watkinson suggested in detail how a coin might be designed which would allow for including the words "God, liberty, law."

Secretary Chase did understand. And he acted quickly. On November 20 he wrote the Director of the Mint at Philadelphia, enclosing the preacher's letter and outlining in a very few words his own feelings. "No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins. You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition."

The Director of the Mint, James Pollock, was sympathetic—but, as befits a man with a lot of people's money on his hands, he was careful too. He dug up the laws, and then sent off a closely-written six-page reply in which he showed how the new motto might be added to the coins without changing the prescribed character of any of the devices required by law. "Our Trust Is in God," the director's first idea for the motto itself, he found to be too long. So he suggested "God Our Trust," which carried the same thought. His inspiration had come, he said, from a line in the last stanza of "The Star-Spangled Banner," which included the phrase, "And this be our motto: In God is our trust."

And there the matter rested for two years. But when Mr. Pollock submitted designs for new one-, two-, and three-cent pieces, two possible mottoes were sent with them to Washington: "Our Country; Our God," and "God, Our Trust." Secretary Chase altered the latter to "IN GOD WE TRUST."

IT WAS a drowsy day in April of 1864, and the Senators lounged in their chairs. The month before, Grant had been made Commander-in-Chief of the Union forces. The war was uppermost in every legislator's mind as Daniel Clark of New Hampshire stood up to speak for a House bill which dealt with the coinage of a two-cent piece and the change in composition of the one-cent piece, "the shape, mottoes and devices of these coins to be fixed by the Director of the Mint with the approval of the Secretary of the Treasury."

Senator Clark held in his hand correspondence from Secretary Chase and Director Pollock. He passed it over to the clerk to read. Mr. Pollock's letter, as heard by the Senate and later read into the *Congressional Globe*,

forerunner of the *Congressional Record*, concluded with the appeal: "Would it not be proper to authorize the introduction upon our gold and silver coins of the larger denominations a motto expressive of a national reliance upon the divine Sovereignty? The times seem to demand it. I hope it may receive the sanction of law." The bill was quickly passed. It was on the two-cent bronze piece that the motto "In God We Trust" appeared—four short words that for the first time put the United States squarely on record as a God-believing nation.

ON March 3 of the next year, another Congressional act caused the motto to be placed upon the double eagle (\$20 gold piece), eagle and half-eagle, and also upon the dollar, half-dollar and quarter-dollar. The coinage act of February 12, 1873, provided that the Secretary of the Treasury might authorize the motto on such coins as admitted of its use. On none of these occasions did debate or discussion arise regarding the propriety of the motto itself.

Since 1866 the inscription has had fairly consistent use. But it did not go on the penny until the Lincoln-cent series began in 1909. It was not placed on the dime until 1916. Liberty-head and buffalo nickels did not use the motto, but it was restored in 1938 to the Jefferson nickel. The latest coin struck, the Benjamin Franklin half-dollar, issued in 1948, bears the motto.

Of course, the funsters and the punsters had their innings. Slogans appeared in some stores: "In God We Trust—all others pay cash" and the like. And even Lincoln had drawn upon the new motto for a wisecrack, which, like most of his humor, was more pointed than unious. When quantities of greenbacks were issued under the Legal Tender Act, Lincoln was asked about the advisability of imprinting them with "In God We Trust" or some similar slogan. He smiled wryly and said: "If you are going to put a motto on the greenbacks, I would suggest that of Peter and John, 'Silver and gold have I none; but such as I have give I thee.'"

Only once was the motto on our coins seriously challenged. New Yorkers were reading their morning *Times* on November 7, 1907, worrying about the financial panic which had gripped most of the nation the last few weeks, wondering what President Theodore Roosevelt was doing about it. Glancing over the headlines, "Lusitania Breaking All Records Again," and "Money Crisis Due to Hoarding," they turned finally to the editorial page. And there, hidden away, was a little item about a new ten-dollar gold

piece that the eminent artist Augustus Saint-Gaudens had designed. It was just coming from the mint—and without the motto, "In God We Trust."

A few days later the storm broke. On November 12th the Presbyterian ministers of New York held a protest meeting. One preacher—almost echoing Mr. Watkinson of a half-century before—said that it looked as though the nation was beginning to put its trust in banks and trust companies instead of in God, and suggested that the recent financial panic might be traced to forgetfulness of God. The next day a Protestant Episcopal diocesan resolution was equally strong and in Ohio church leaders held an indignation council.

Meanwhile, hot letters were going to President Roosevelt and to the columns of newspapers and religious journals all over the 46 states. CHRISTIAN HERALD devoted a two-page spread to readers' opinions, with the score standing at 98 against removal of the motto to only five in favor. But not until the President himself made public his answer to the criticism did national wrath reach full cry.

The *New York Times* gave the President's belated and not entirely accurate letter of explanation the number-one position in its November 14 issue. Theodore Roosevelt wrote: "When the question of the new coinage came up we looked into the law and found there was no warrant therein for putting 'In God We Trust' on the coins. I might have felt at liberty to keep the inscription had I approved of its being on the coinage. But as I did not approve of it, I did not direct that it be put on again. My own firm conviction is that to put such a motto on coins . . . not only does no good . . . but does positive harm, and is in effect irreverence which comes close to sacrilege."

Never did the usually astute Rough Rider more completely misread his countrymen's sentiment. From platform, pulpit and every other public podium the citizens made themselves heard. Newspaper columns sizzled.

The next year, 1908, Theodore Roosevelt's last in public office, the motto was quietly restored. By 1912, when he organized the Progressive Party to fight his way back to the Presidency, his hold on the imagination of the American people had faded. He was no longer their beloved blustering Teddy. It could have been this one ill-considered act which cast a pall over the affections of so many of them.

Meanwhile, when you put your hand into your pocket or purse, you find God's name on every coin—an everlasting reminder that our greatness as a nation does lie close against our belief in a creedless Creator.

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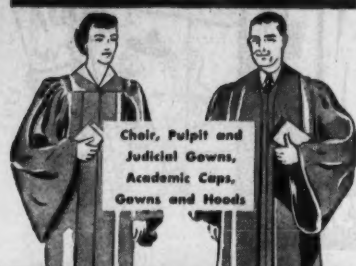
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LOST SHEEP

(Continued from page 22)

tell you, John? Well, goodnight."

John rolled and tossed far into the hollow darkness of that long, long night. And when he finally said his prayers into the damp valley of his pillow that night, he said, "Well God, a man's innocent till they prove him guilty, and even if my son's done it, he's still my son."

It was windy and gloomy and threatening when John got up next morning, and he went into town alone. They said he could see Dan for a little while before they took him to court, and John sat down beside his son in the dingy cell and looked at him for a full minute. Seemed like Dan was getting bigger every time he saw him lately, and in this mean little jail cell he looked like a young giant. But in the boy's tanned and handsome face, nothing was different.

"You didn't do it, did you?"

Dan got up and stood in front of him. "You want the truth. I did it. I did just what they say I did."

John felt the bottom go out of his stomach. "Oh," he murmured faintly, and then when he thought he could keep his voice level, "I'm not just sure that I know what the exact charges are, Dan. Tell me everything, will you?"

So Dan told him. "This old man Gelding I've been working for," he began, "he's a big-shot. He advertises in the paper for a boy to learn a trade. I go down to his cleaning plant and he tells me he wants someone to learn to clean rugs with a new machine he's got. He says it'll take me four weeks to get the hang of it and he'll pay me \$15 a week while I'm learning, but when my month is up and I've learned the trade he'll pay me \$35 a week and a commission. So I take the job. And after the first day I'm there I find out that there's really nothing to learning at all, and that I'm cleaning oriental rugs for his best customers right away. Gelding gets a quarter a square foot. I get \$15 a week and I work like a slave. But I keep at it and finally my month is up and I'm ready for the big pay. Then what happens? Gelding fires me and puts his same ad in the paper again for another boy."

John rubbed his chin. "Oh," he said.

"So one night I'm telling my grief to a guy down at the ball game and he starts to laugh and tells me that he had the same trick pulled on him. And then after a while we quit laughing and we get mad and we get into my jalopy and we go down to the shop and find the old boy still there."

"Were you—drunk, Dan?"

Dan looked surprised. "I wasn't drunk," he said. "I was just mad."

John closed his eyes for an instant. Thanks, Lord, for that, he said.

"Guess I smacked him a little too hard, though," Dan went on. "But he grabbed hold of a window stick and I had to do something pretty drastic, so I just let him have it. He didn't wake up for a few minutes."

"And what happened to the window?"

"George—that's my buddy—he did that. While the old boy and I were having our feud out, he jumped into my car and rammed the sign out in front of the place and a big hunk of it, flew through the window. But none of that was my idea."

"Well," John said, "you were still pretty much in the wrong, weren't you, son?"

"He had it coming."

"I'll give you the money."

"I got myself into it, Dad, and I'll get myself out."

ALL the rest of that morning John sat in the back seat of the courtroom and waited. He studied the faces as one by one the men on trial came before the court.

Dan doesn't belong in this place at all, he thought. He's made a little slip, that's all. But he's all right. And the magistrate can't help but see it that way either. God, make him see it!

Finally, when it was nearly noon, they brought Dan in and read the charges. Dan told his story. There were sharp questions. Dan's answers were quick and clear. Gelding, whose swollen face now matched his swollen middle, indignantly gave his testimony too. And after the harangue about the ad and the assault was all over, the magistrate leaned down over his bench and looked at Dan and gave his judgment. A man had no right to take the law into his own hands, no matter what the aggravation, he said. Sixty dollars and costs or 60 days in jail.

John breathed a little prayer again.

But Dan's crisp retort cut the prayer right through the middle. "I'll take the sixty days," Dan said.

The magistrate was surprised. He scratched his bald head and hemmed and hawed a bit and mumbled something about hating to send so young an offender to jail. "Don't you have the money?" he asked.

John stood up. "If you please, your Honor, I'm the boy's father and I've got the money."

But in the same instant Dan too was on his feet. "I'm not letting my father pay. If I've got a rap coming, that's my worry. I'll take the sixty days!"

"Don't you have any money of your own?" the magistrate asked.

"No, sir, and I wouldn't pay it if I did."

The answer had enough heat in it to

make the magistrate go red in the face. "Have it your own way," he said. "Sixty days."

John was bewildered and sick. He couldn't see Dan any more that day, so he took the one o'clock bus and went home. And all the way back to the farm his throat ached and his eyes blurred.

His wife was waiting for him.

"I couldn't bring him back," he said taking her into his arms.

"I know," she sobbed.

She reached over to the cubbyhole beneath the paper rack and pulled out a letter. "He mailed it yesterday."

John spread it out on the table.

"Dear Mother," it read, "here's the check I got for my car the other day. Put it in the jar for the Guernsey. Hope it's not too late. Been trying to send you my bit for a long time now but I always seemed to be waiting for something big to turn up and it never came along. Well, this time I'm sending what I want to send and I've made up my mind that nothing's going to make me wait any longer. I'm coming back to the farm soon as I get out of this mess, so I won't be needing a jalopy any more anyhow. Don't worry about me; I'll be all right."

John looked at the check. One hundred and ten dollars. He looked at it till he could see no longer.

Yes, he thought, he'll be all right.

And after an hour or so, Calvin came in from the hayfield, for the weather, in spite of its threatening of wind and clouds, had been unable to break into the promised storm and it had been a perfect day for hauling in. "Well, John, we got her all finished, we did."

"That's good, Calvin."

Cal sat down in the willow chair and started to ease off a boot. "Sorry to hear Dan's locked up," he said. "Always hate to see a lad get cooped up with a bunch of hardened criminals just at a time when he needs to be led the other way."

John saw his wife shoving her back hard against the kitchen doorsill. He looked at the clock. "Cal," he said. "It's over an hour till supper. I wonder if you'd mind taking the mudboat and cleaning out the pig pen for me. Looked awful last night. Spread it out on the summer fallow, will you?"

Calvin's big bottom jaw fell away down. "John! In that wind?"

Very seriously, John looked out at the apple trees weaving through the sky. "Well now, I don't think it's so terrible bad out," he said. "And there's an awful lot to be done."

And after Calvin had stomped outside, John repossessed his willow chair and spread himself way out and smiled. "Won't need a hired man when Dan comes back," he told Jean. And softly, very softly, with the shy reverence of secret praise, he began to whistle his favorite hymn again.

THE END

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About VARICOSE VEINS

By

W. L. COLZE, M. D.

ILLUSTRATOR: IRVING DOCKTOR



APART from her strikingly large and expressive blue-gray eyes, there was little to distinguish Eleanor Hunter from any other completely poised and charming woman in the anonymous forties. Nothing, that is, except those two enlarged veins about five inches long between her right knee and ankle.

When Mrs. Hunter first noticed the dark-blue vessels, she tried to take her lot philosophically. Perhaps they would go away. But they didn't. And a month later she did what she should have done immediately—she went to see the family doctor. Fortunately he diagnosed her case correctly as a compensatory vein condition.

"Fortunately" is the right word to use. Veins always have been the stepchildren of pathology and too many physicians even today lack a complete knowledge of the important subject. Yet Dr. August Krogh, Dutch scientist and Nobel Prizewinner, has estimated that there are 60,000 miles of blood vessels in the human body.

Mrs. Hunter put off going to her doctor because she secretly feared she had varicose veins and to have her fears confirmed would, she thought, only make her feel worse. "Varicose" was the only word she had ever associated with veins. She was greatly relieved when she learned that her less serious compensatory veins would clear up in no more than four months.

What did the doctor do? How did he treat the affected leg? To understand this, we'll have to look at a vein with some feeling of sympathy and discover what it's up against.

First, take into account that 60,000-mile precise tangle of blood vessels, some large, most very tiny. The prodigious total is more than twice the distance around the earth's equator. When you go at it that way, it seems a bit less than cataclysmic when something goes wrong with a few inches of arteries, veins or capillaries.

Second, think of a vein as a rubber hose. If you're in the market for that commodity, you can buy a cheap one or get a more expensive article. But you can't dicker over your blood vessels. They were wished onto you. Some of us got cheap rubber hose—that is, veins of inborn ("congenital") inferiority; the medical term) inferiority; the connective tissue that makes up the walls of the vessels is weak.

Those who have been thus physiologically rooked discover unhappily that in time the veins enlarge and become genuine dilated varicose veins, called *primary* or *true varicose veins*. The veins have lost their elasticity . . . shoddy bargain-basement hose! And so they enlarge—pushed wider and wider by the blood pumped in by the heart—a condition both visible and painful.

This enlargement makes for mechanical slovenliness all along the line. The valves fail to operate properly and the flow to the heart is hindered; it is the rhythmic squeezing of vein walls between heartbeats that sends the blood on its merry way.

So what happens then? The blood accumulates, causes venous congestion, leads to swelling (the doctor will write down "edema" for that one),

and the tissues are weakened still more. Varicose ulcers or varicose eczemas often result. It's a nasty situation for which there is only one means of help: removal of the useless veins by the injection of a sclerosing or hardening fluid, or elimination by surgical means. This can be done at any time without danger of impairing the venous circulation in the leg—which is a very important factor, as we shall see by learning what compensatory veins are there for.

Mrs. Hunter's condition was diagnosed as a secondary vein proposition—dilated compensatory veins. *These* veins were enlarged not because of weak vein walls, but by chronic inflammation of the deep veins of the leg—a condition that goes by the name of chronic or concealed (latent) phlebitis.

Both primary and secondary varicose veins look alike, but they have to be treated differently.

Our deep leg veins normally carry most of the blood from the feet and legs to the heart. How do they become inflamed? In lots of ways. Dental infection, bad tonsils, pneumonia, scarlet fever, measles, rheumatic fever are some of the causes.

When they are inflamed, they swell and consequently narrow. Clots may form. As in rusty pipes, the quantity of blood that can pass through decreases. But the supply is still pulsing into them at normal pressure. Something has to give.

THE blood, pushed from behind, must seek another emergency passage, and so it tries to flow through the superficial skin veins which are connected with the deep veins by small vessels. But the skin veins are already doing their own work; they can't take on this extra load without enlarging. They begin to look to an observer just like true varicose veins—angry reddish-blue lines. But they *aren't* varicose veins; they are only veins enlarged to compensate for the loss of carrying capacity of the channels.

Such veins must under no circumstances be removed. Our blood circulation needs these detour veins as long as the inflammatory blockage in the deep veins exists. These deep veins must first be treated and cleared up

completely. Then, when the deep pipelines are able to resume their functions, the no longer vital and now work-weary compensatory vessels may be safely retired by injection.

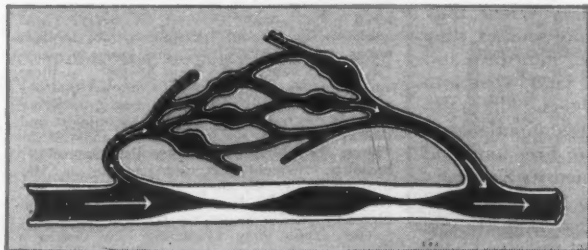
How can a physician determine whether he is dealing with primary varicose veins or the detour variety? It's not so difficult as you might imagine. The doctor need only apply heavy pressure to certain points of the leg—the medical texts call it deep palpation. The inflamed tissue, which is sensitive, will register pain. A healthy vein can stand a great deal of pressure without hurting. Try it yourself on a vein in the back of your hand.

Should the doctor's examination disclose both enlarged surface veins and inflamed deep veins (phlebitis), the latter should first be treated by the use of elastic stockings. This treatment should continue until the veins are no longer sensitive to great pressure.

The reason for so many unsatisfactory results and recurrences in "varicose veins" is that they were never primary varicose veins in the first place. In a great many instances, the enlarged surface veins are given injections or are surgically removed regardless of how they got that way. Obviously, if a compensatory vein is removed before the inflammation of the deep vein is cured, more damage is done to the tissue and new complications will arise from the blood's quest for access to the heart. Ulcers, or even embolism (blood clots or air-bubble plugs, to be less dainty) may be the tragic result of a too-hasty diagnosis of secondary varicose veins as primary varicose veins.

Modern medicine has simple but effective help for both kinds of vein disorders. The secondary (detour) veins—constituting about 78% of all varicose vein cases—can be cured mainly by the elastic stocking method or by some similar treatment which allows the patient to move about freely all the while. Indeed, he *must* walk and get around as part of the treatment.

The smart procedure is to be examined or re-examined for the varicose condition of your legs. The chances are it's not as bad as you think!



Secondary varicose veins: the deep vein inflamed, the blood detours into the superficial skin veins. It is curable.

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(Continued from page 18)

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receive veiled threats and anonymous letters. But the nature of the real opposition appeared when advance copies were sent out broadcast to reviewers. Beacon had been told by a prominent publisher familiar with the hierarchy's methods of suppression: "First you'll get the 'silent treatment,' hoping for a flop; then, if the book succeeds, you'll get the works."

Accurate prophecy!

With the exception of a few scattered reviews in small-town papers and religious journals, the public press gave it the go-by. And it was not until the book had begun to sell in surprising quantities that either favorable or unfavorable mention appeared in the metropolitan dailies. Besides the *Christian Science Monitor*, which gave it a good send-off, the only Boston newspaper that to this day would print a review, is the *Chronicle*, a Negro paper. A shining exception among New England papers was the *Providence Journal* which, though in a town preponderantly Catholic, gave an excellent review as well as extensive space to reader discussion of the issues raised.

Save for these few notices—silence.

By this time, Ed Darling, energetic promotion director for Beacon, began to see red. He checked some recipients of his review copies and asked to know why the book had received no notice. Some literary editors, when they replied at all, came back with excuses so lame as to be ludicrous. They had not seen the book; it had disappeared mysteriously; their "office help" had intercepted their copy.

Walter Locke of the Dayton (Ohio) *Daily News* is a case in point. A local minister had written to ask why the *News* had not reviewed the book. Editor Locke replied: "It has not been sent to the *News* for review." The Beacon's promotion department knew a copy had been sent months before, but hastily dispatched another, accompanied by a courteous letter, directly to Locke's desk. Back came the package marked "Refused by Dayton Daily News" and signed "Walter Locke."

Meanwhile, the mentions given by Protestant ministers and journals began to bear fruit. Throughout the United States people were asking for the book in stores and libraries. When they couldn't get it from those sources, they placed orders with their ministers, and churches all over the land went into the book-selling business. The sales figures mounted, and two months after publication "American Freedom and Catholic Power" attained its first mention on the non-fiction best-seller lists. By midsummer it was probably the biggest-selling and least-reviewed book

in publishing history. But it was Cardinal Spellman who unwittingly gave the book its greatest flip; following his attack on Mrs. Roosevelt, sales shot up from 1,000 to 2,500 a week—and stayed there for months. The Beacon people say, "The Cardinal has been our best salesman!"

Influential persons by now were speaking out favorably. Philosopher John Dewey said, "Mr. Blanshard has done a difficult and necessary work with exemplary scholarship, good judgment and tact." The *Annals* of the American Academy of Political and Social Science called it "a powerful book deserving serious attention from both laymen and social scientists." The Royal Institute of International Affairs, London, said the book "indicates a situation demanding the serious concern of those who care for democracy and freedom."

"The silent treatment" had failed! But there were still some suppressive measures that could be taken by a paper or a bookstore or a library where the hierarchy's frown was feared or where there was a militant Catholic in the inner circle.

The prime example among newspapers truckling to the ban, is, of course, the *New York Times*. This paper, regarded as one of the greatest in the world, brags that it "faithfully adheres" to the Adolph S. Ochs statement of purpose made in 1896, viz: "To give the news impartially, without fear or favor, regardless of any party, sect or interest involved."

Perhaps it was showing impartiality when it allowed a Catholic reviewer to brush off the book as "a repetition in modern dress of old scandals and old wives' tales." But both fear and favor seem to be operating strongly and in one direction only when it permits its Roman Catholic censor of advertising, Joseph W. Gannon, to forbid a single line of advertising of "American Freedom" in the *Times'* pages.*

*A parallel example of Mr. Gannon's influence on editorial as well as advertising policy was afforded recently when in the *Times'* Book Review section for April 9th of this year a lengthy and perceptive review by Philip Toynbee of "The Liberal Imagination" was passed by the book editor despite its containing this sentence: "We are all too familiar with the facile and vitriolic attacks on liberal and democratic culture made by Roman Catholics." In the same issue on the editorial page, usually reserved for weighty pronouncements of editorial opinion, was printed under "A CORRECTION" this announcement: "In today's issue of the Book Review . . . there appears a reference to Roman Catholics that obviously should not have been made. . . . Every reviewer has the right to express his opinion, and that opinion is his rather than the opinion of the *Times*. The editor, however, has the responsibility to delete statements that are inaccurate. . . . Unfortunately the offending sentence was not detected until after the press run had been completed."

One cannot help wondering how craven a "great" newspaper can be and still remain great!

As for stores that have similarly bowed to Roman Catholic pressure, from without or within, the most flagrant example is R. H. Macy's in New York. Just as "American Freedom" was hitting the upper reaches of the best-seller lists, Macy's suddenly removed it from its regular stock. To angry queries from customers, the store explained that the book could be had "on special order" but that it had been taken out of stock for "merchandising considerations."irate shoppers demanded to know what possible merchandising considerations would induce so shrewd and aggressive an outfit as Macy's to hide a top best-seller under its counter! On being pressed, Macy officials admitted that Catholic pressure had been applied but asserted that it had had no part in the decision. Macy's buyer, Charles Reider, offered Beacon Press the explanation that the sole reason for the discontinuance was "Mr. Blanshard's chapter on birth control." So we walked over for a look at the Macy book department. On full display were two complete works on this subject and no fewer than a dozen other marriage manuals with chapters on birth control!

FROM all across the land have come reports of other stores, large and small, which have succumbed to pressure and removed the book entirely or made it difficult for customers to purchase it. Beacon's files in Boston are bulging with the complaints of people who have to get the book bootleg-fashion from shops too frightened to display it outright. Many booksellers frankly admit their unwillingness to buck Roman Catholic bans.

But it has been the little shopkeeper who has felt the pressure most keenly. In New York, a Jewish owner reported being approached by a priest who pointedly said: "We Catholics and Jews are persecuted people; we must stick together; that book is not good for Jewish-Catholic relations." Not so subtle was the hint given the manager of a small shop in the Bronx; a priest, whom he had never seen before, entered his place and ordered him to remove "American Freedom" from his counter "or I'll personally forbid any of my parishioners to ever enter your store again."

From Memphis, Cleveland, Portland (Ore.), Seattle, Miami, St. Louis and scores of other cities have come reports of Roman Catholic nuns and laymen going from store to store and requesting the managers not to sell, or at least not to display, the book. If this was not a nationally coordinated campaign, and the hierarchy will deny that it was, a surprising lot of it seemed to happen simultaneously!

One manager of a large bookstore in Pittsburgh tells of the day last winter



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WRITE FOR CATALOG NO. 200

THE Monroe COMPANY INC.
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when a pair of nuns approached him. Pointing to the Blanshard book, on display with others, they said solemnly: "It is our church's wish that you remove that book from your shelves." The manager's eyebrows rose. "Have you read it, sisters?" he inquired respectfully. The nuns drew back, horrified. "Of course not!" one of them replied indignantly. "Then don't you think you should, before you attempt to tell me what I should or should not sell?" he asked. The sisters hurried out.

Libraries have been even more heavily pressured to keep the book from their stacks. From a reading of hundreds of complaining letters in the Beacon Press files, we'd venture a guess that a great many public libraries still are without it. Some have refused to accept it even as a gift. A few librarians, staunch Catholics, make no bones about banning it. Others, at the direction of a member of the library's board, have refused to order it, no matter how many requests are made. To avoid an argument they will simply report it "out" or "not available at present."

Now, just what does all this mean? Does it mean that a vast conspiracy of suppression was nationally promoted by the hierarchy? Perhaps so, perhaps not. But there is plenty of evidence that repressive campaigns have been promoted regionally in some dioceses and locally by many priests, aided by nuns and by zealous laymen, and sparked of course by indication from the hierarchy that the book is regarded as "damaging to the faith." In other instances it seems to have been done on their own by individual Catholics in places of vantage.

But however and by whomever, there it is. And many deeply sincere and liberal Catholics have been as disturbed by it as are non-Catholics. It would be enlightening to those who guide Catholic policy in the United States to read the scores of letters the Beacon Press has received from indignant Catholics—indignant not at Mr. Blanshard but at their own leaders' resorting to tactics so akin to the police state techniques of totalitarian dictators.

INTELLIGENT Catholics in America know that in this free land, where every man is guaranteed the right to think and speak for himself, such measures result only in an obstinate determination to get the banned information at any cost. They know that the free American quite logically jumps to the conclusion that if a group will go to such lengths to hush criticism and suppress discussion, that group must have something to hide.

If a vote were taken among American Catholics, we think most would agree with our position that it is the right and privilege, in this free land of

ours, for any church to frown as it pleases upon anything. It may denounce that thing from its pulpits and in its press, or respond to criticism of its policies and practices in any manner calculated to impress or restrain its own flock. As regards an offending book, it may condemn, attack or place such on its *Index Librorum Prohibitorium* and make it a venial or even mortal sin for its people to read it.

But when that church reaches over into fields other than its own and attempts to deny to other Americans the right to purchase, sell, review or advertise the work in question, then its action becomes intolerable.

Protestants, schooled in the free tradition of frank and open discussion, are often baffled by the super-sensitive and frequently violent reaction from Catholics when the slightest question is raised about their church, its clergy or its policies. Eager to understand and work with their Catholic neighbors, they feel that a much more healthy climate for all would arise if Catholics ditched once and for all the idea that the Roman church and its hierarchy are above criticism.

LET'S be frank about it. Non-Catholics resent the hierarchy's persistent tendency to tar every critic of its political practices with the "bigotry" and "anti-Catholic" and "pro-Communist" brush. A candid confronting of intelligent questions raised by non-Catholics would, we are confident, contribute enormously to that understanding between faiths which in these days is so sorely needed. Great good might still come from the "Blanshard incident," as it is called in the book trade, if there could be promoted clear across the country, in every town and hamlet, the type of debates recently held at Harvard and at Yale, where Fathers George H. Dunne and Robert C. Hartnett faced Mr. Blanshard in open forum and free discussion of these issues so obviously important to Catholics and non-Catholics alike.

Prof. Henry D. Aiken, who moderated the Blanshard-Dunne debate before the Harvard Law School Forum, put it in a nutshell: "Mr. Blanshard's book has done a service to the American people—and I mean *all* the American people, Catholics as well as non-Catholics—by forcing them not only to reflect but publicly to discuss without evasion a topic which has long been involved in an atmosphere of mystery and surrounded with a sort of hush-hush attitude."

Catholics should be encouraged, instead of forbidden, to read a book like this. Then, if their church has answers for these charges, let it supply them. It is not enough for priests and people to just repeat "Tain't so!" and go off into a huff of wounded feelings or at-

tempt to avoid the issues by discrediting the author. That last seems to be the present technique.

If Catholic leaders are wise, they will eschew all such evasions and address themselves to Blanshard's charges, point by point. If the author's impressive documentation can be disproved, and more reliable or more official matter brought forth, let it be done. And let these answers come not alone from the more-liberal-than-average priests such as Fathers Dunne and Hartnett, but also and mainly from the highest hierarchical sources. The strength of Blanshard is that he is specific and straightforward. The weakness of the "answers to Blanshard" we have seen thus far is that they are too general and too elusive, more aimed at questioning Blanshard's motives than in replying to his thesis.

But even those answers are better than none at all. We thought Beacon Press made a fair request when, after the *Nation* had accepted and run an ad from the *American Press* headed "You've read the Blanshard book; now read Father Dunne's reply," the Beacon people asked *America* and *Commonweal* to run an identical ad saying, "You've read Father Dunne's reply to Blanshard; now read the book itself!" It's too bad that both Catholic journals so promptly and unceremoniously turned the ad down.

In our opinion, the Catholic authorities perform no service either to their church or to American democracy when they adopt the ban-and-boycott, the gag-and-garrote approach to topics so important to American concepts of freedom.

We heard only the other day of a bookseller in a Midwest town, himself a devout Catholic, who thus replied to his priest's order that he remove the Blanshard book from his shelves: "Father, my boy died in Normandy to preserve our right to freedom of speech and thought. I don't know what Mr. Blanshard's point is, for I haven't read his book. But he has a right to say his say, and my customers have the right to buy his book. If my church is right, no criticism can harm her. If she's wrong, and this book helps to set her right, then both democracy and faith have been served in the way my boy died to see them served."

We don't know how his priest rates that parent. But in our book he's a Christian American whose tribe we pray will increase!

☐ "American Freedom and Catholic Power" may be obtained by sending \$3.50 plus 15c for postage to The Editors, *CHRISTIAN HERALD*, 27 East 39th St., New York 16, N. Y.

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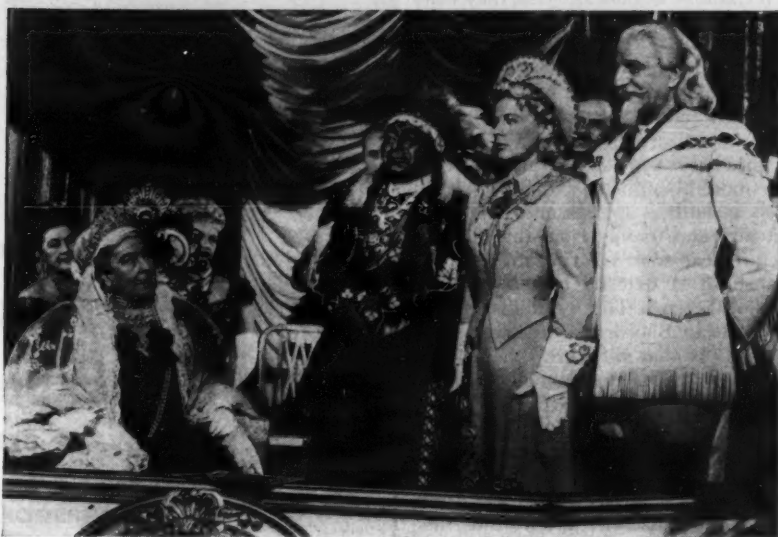
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PICTURE OF THE MONTH

THE successful stage production dramatizing the career of Annie Oakley from backwoods "sure shot" to star performer with Buffalo Bill's Wild West Show has been brought to the screen by Metro-Goldwyn-Mayer as a beautiful spectacle adorned with all that Technicolor can offer in visual artistic achievement.

The story is delightfully funny, with a few moments of pathos, and uses for its theme the natural reluctance of a man to feel romantic about a woman who excels him in his own field and the woman's knowledge of her own ability added to the willingness to let him feel superior. An era in American life is re-created, thus providing nostalgic pleasure for older members of the family and acquainting the younger ones with it in an entertaining way. There are good songs, light comedy and story-book Indians performing ritual dances.



A flustered Annie Oakley (Betty Hutton) meets Queen Victoria (Evelyn Beresford). Louis Calhern plays Buffalo Bill; J. Carrol Naish is Sitting Bull.

Betty Hutton is perfect as Annie. She gives the role a believable sprightliness, her vivacity being well fitted to the part, from her introduction as an unlettered wild-game hunter and provider for her brothers and sisters to her meetings with royalty during a grand tour of Europe, decked in finery and winning medals. Howard Keel, as the handsome object of her affection, sings well and acts as though

he enjoys his share of the excitement. Buffalo Bill comes to life in the person of Louis Calhern and J. Carrol Naish lends his colorful regalia and grunting voice to portraying Sitting Bull. All members of the family will find this a satisfying production. The light of innocence seems to shine over it, emanating from Annie, a maiden untutored in everything except marksmanship. **F**

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A—Adults; Y—Young people,
F—Family.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

THE BIG LIFT (20th Century-Fox). A near-documentary explanation of the Berlin Airlift makes an absorbing background for the consideration of democracy, freedom of speech, propaganda, attitudes of occupying forces and reactions of Germans on several levels. This is an interesting and plausible story geared into the technical phase of "Operation Vittles." Helpful in the creation of post-war understanding, both in the United States and in Europe, the film is excellent entertainment, leaves no sinister impressions or manufactured animosity. **F**

WAGONMASTER (RKO). This story of the trek of a group of Mormons toward their "promised land" approaches the epic in many details. It is depicted with simplicity and sincerity against a back-

ground as wide as the Western plains. The Mormons' sobriety and desire for peace are treated with respect. An unusually effective use of vocal music is made through the rendering of rousing songs which tell the story as it happens. **F**

A TICKET TO TOMAHAWK (20th Century-Fox). Getting the train through to its destination by a specified time in order to secure a franchise to establish the line is the basis for the plot of this rollicking farce-comedy with a Western theme. There is careless use of firearms, of course, and criminals are disposed of in the usual manner. But here at least is a "western" without the usual saloons and inebriated heroes. Well acted throughout. Good family entertainment. **F**

CAGED (Warners). Not in the category of "entertaining" films, this is a social document, a courageous exposure of conditions prevailing in some penal institu-

tions. It should awaken public conscience if viewed in the right light. Through the story of one girl sent to prison after being named as accessory to a crime, it introduces also the incompetence of politically appointed untrained personnel, the triumph of evil over good, and the helplessness of an honest and socially minded superintendent against the alliance of crime, greed and crooked politics. **A**

THE GUNFIGHTER (20th Century-Fox). Gregory Peck as Jimmie Ringo, notorious gunfighter, depicts the tragic fate of a Western "killer." Enacted with stark and rugged realism, it illustrates the truth that "the way of the transgressor is hard." Most of the action takes place in a saloon. **A, Y**

SUNSET BOULEVARD (Paramount). This tragic and amoral story is the pathetic and biting revelation of what happened to a self-centered star of silent motion pictures who never made any terms with life. The unsympathetic character is portrayed with skill by Gloria Swanson; many screen luminaries play themselves. Ultra-sophisticated adult fare. **A**

THE GOLDEN SALAMANDER (Eagle-Lion). "Not by ignoring evil does one overcome it, but by going to meet it" is the motto carved on a golden salaman-

**Film Reviews and Ratings by the
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CHRISTIAN HERALD

der found in some ruins on the site of ancient Carthage. It is also the motivation for a stirring mystery drama of intrigue, murder and suspense in a North African setting. Drinking is featured. **A, Y**

CURTAIN CALL AT CACTUS CREEK (*Universal-International*). Fast-moving comedy ribbing old-fashioned westerns. Frankly farcical, it features the nimble and clever antics of Donald O'Connor, Eve Arden's dry wit, the pointed "ham" acting of Vincent Price, added to tuneful old songs, Western scenery, color photography and a certain wholesomeness which pervades the whole production. Good family entertainment. **F**

MADELEINE (*Universal-International*). This is the story of Madeleine Smith, accused of poisoning her lover in 1857 in Scotland. Ann Todd plays the part of Madeleine who can neither be liked nor admired. The plot is absorbing, the action excellent and suspense is held to the end, the conclusion being left to work itself out in the audience's mind. Interesting adult entertainment, even though its subject is crime. **A**

THE CAPTURE (*RKO*). This western has the distinction of an unusual plot founded on the study of a man with a troubled and active conscience. The physiological effects of an inner conflict are well depicted, as is the return to discerning judgment when the voice of conscience is clearly obeyed. Well acted throughout; an absorbing tale. **A, Y**

THE BIG HANGOVER (*MGM*). The burden of this plot seems to be to prove that the "hangover" of a veteran with a strong allergy for alcohol is due to some disturbingly strong emotional experiences, and that his inimical attitude toward alcohol is purely mental and can be overcome. Added to this are some exhortations

to civic-mindedness and social responsibility, an exposure of racial discrimination in a housing development and a budding romance. If any conclusion may be reached over this strange melange, it is that most of the laughs come in the wrong places. **A**

THE SLEEPING CITY (*Universal-International*). An honest and revelatory study of the possibilities of dope traffic in a city hospital, the role of the police in detecting the circumstances leading to the crime and the solution of a difficult case involving murder. More than a detective story, this has instructional as well as entertainment values. **A, Y**

THE BLUE LAMP (*Eagle-Lion*). An effective film describing the education and duties of a young man on the London police force. The techniques and procedures employed in tracking young criminals is not unsympathetic, but there is no indulgence toward crime; neither is there any sentimental approach or hindrance to justice. **A, Y**

BOYS IN BROWN (*Eagle-Lion*). A dramatization of England's method of treating delinquents at Borstal Institute. The honor system is followed even when it fails; the director is portrayed as competent and understanding; there is severity without cruelty. Superior acting. **A, Y**

IN A LONELY PLACE (*Columbia*). This unhappy tale of a maladjusted but brilliant man moving about in a sophisticated circle, amid artificially stimulated suspense, generates a certain amount of morbid excitement. But some of the hero's characteristics might be taken for manliness, while they are really revelations of weakness of character and intense selfishness. The play is well acted, with a general coating of "hard-boiled" behavior throughout. **A**

LOVE THAT BRUTE (*20th Century-Fox*). In a short commentary introducing this picture, we are told that "Prohibition was the finishing school for gangsters"—a gratuitous remark with which we cannot agree, since the "gangster trade" seems to be flourishing even now. A satire on gangsterism, the comedy depends on a soft-hearted gangster who spares the lives of his victims, a precocious and obnoxious child, tough in act and language, and a girl from the country who gets involved with both and attempts to reform them. But is crime a topic for joking? **A, Y**

SHADOW ON THE WALL (*MGM*). While one of the main characters in this drama is a child, it is not a picture for young audiences. A woman who on first acquaintance seems to be a normal, happy person kills her sister in a moment of anger. The court scenes, hospital episodes showing the use of psychiatry employed as therapy, law and police routine are all well handled. Seeing this, one has the impression of watching the development of an unpleasant but absorbing case history. **A**

PLEASE BELIEVE ME (*MGM*). This might be subtitled "Three men and a girl on a boat": one who believes her to be rich and wants her fortune, another who offers her his heart and his millions, and the third who has no plan but to keep the others from fulfilling theirs. The entertainment furnished by this not altogether believable story is derived from incongruity of situations, fairly good acting, interesting settings and lively dialogue. **A, Y**

THE DAMNED DON'T CRY (*Warners*). A sordid and unpleasant drama with only one fairly decent but weak character whose love for an evil woman defeats his better nature. Even though the story ends in mutual destruction for the villains, the "crime does not pay" implication is far-fetched. A patently immoral story, with not a single redeeming feature. **A**

SIERRA (*Universal-International*). A man and his son live in a mountain hide-out because the father had been convicted for a crime he did not commit and escaped. The plot is concerned with the son's loyalty to his father and the righting of a wrong judgment when the guilty confesses to the crime. A good story with minimum show of violence. Burl Ives contributes wholesome and pleasant touches with his singing. Some phases of the plot involving outlawry vs. organized community life will be found wanting in correct social attitudes. **F**

THE GOLDEN TWENTIES (*RKO*). A March of Time full-length feature reconstructing the "jazz age" through the use of selected newsreels. A carefully worded commentary serves as an explanation for those too young to remember. The spirit of the years in many fields comes through like a mosaic held together by appropriate music. It's too bad important religious movements originating in that period, and which have resulted in better understanding and cooperation, have been omitted. **F**



After a screening of "Samson and Delilah" in Hollywood, executives of the United Council of Church Women meet the producer, Cecil B. deMille, L. to r.: Mr. deMille; Mrs. W. Murdoch MacLeod, executive secretary; Mrs. Harper Sibley, president; Mrs. Jesse Bader, national chairman, Dept. of Films and Visual Aids. Mrs. Bader is also national chairman of the Protestant Motion Picture Council. Mr. deMille is showing an item in his Dore collection.

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SUNDAY SCHOOL LESSONS

(Continued from page 8)

ing taken his stand, he fled to the wilderness. He had acted before he was prepared to do anything constructive for Israel.

For forty years he had lived like a prince and absorbed the learning of Egypt. Now for another forty years he was a shepherd in the wilderness. He married Zipporah, daughter of a Midianite priest, Jethro. Zipporah was no help to him, but Jethro gave him training that would be invaluable during the wilderness wanderings of Israel. He would also learn much from his experiences as a shepherd. Was he not to shepherd Israel? His call came from a bush that burned but was not consumed. God spoke to a reluctant hero. Moses had no confidence in his own ability to free his people. Aaron, his more eloquent brother, was promised as his aide.

Moses had to deal with a hard-headed Pharaoh and a soft-hearted people. God placed at his disposal mighty powers of nature. The ten plagues thoroughly frightened Pharaoh and the Egyptian nation. The death of the first-born sons of Egypt was the final straw that broke Pharaoh's resistance. When he broke his word once more and led his armies after the fleeing Israelites, the sea engulfed them and Israel had no more to fear from them. Now the problem of Moses was his own people. Walter Russel Bowie says, "They were called the children of God but frequently they acted like limbs of Satan. They were stubborn, stupid, rebellious and fickle." For forty years Moses thought for them, prayed for them, shepherded them. He was their constant mediator with God.

The Ten Commandments Moses brought to them from Mount Sinai are still recognized as the sound foundation for all law as well as the inerrant guide for righteous living. The cowardly, faithless people missed their opportunity to enter the promised land soon after leaving Egypt, but Moses stood by them. Finally Moses himself was barred from entering because he had once forgotten God and in his own right brought water from the rock for his thirsty people. Yet he was taken home to the God he had served so well as he stood alone on Mount Pisgah looking across Jordan to the land his people were to possess. The battle for Canaan was reserved for Joshua, a younger and more vigorous leader. Centuries later, Moses was to return to share in the glories of the Transfiguration, where in Christ the full meaning of his life work would be revealed (Matthew 17:1-8).

Moses is called meek. His complete dependence on God supports the claim, "Blessed are the meek, for they shall

inherit the earth." Their lives are understood in the terms of inheritance, not of achievement. God's grace, not human wisdom and might, accounts for their success. Moses had the long view, the eternal perspective. He could not walk by God's side without gaining it. It is the mark of great souls of every age. The writer of Hebrews sums it up in this tribute to Moses—"... choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Hebrews 11:25). Our nation, our world is in confusion and despair for lack of a 20th-century Moses to lead us to the promised land of peace and understanding.

Questions:

Do we read the record of God's great deliverances without realizing their promise for our own personal, national and international problems? Have those who know and believe their Bibles a right to despair?

Compare the lives of the following with Moses: Paul, Luther, Wesley, Samuel Armstrong, Jane Addams, Kagawa. What do they have in common? Whom would you add to the list?

• Sunday, July 16

RUTH, A SYMBOL OF FAMILY LOYALTY

RUTH 1:8, 14-22

THE BOOK of Ruth has been called "a postscript to the Book of Judges." This was a time of confusion in the life of Israel. Elimelech and his wife, Naomi, fled with their two sons to Moab hoping to escape a famine that was raging in the land of Canaan. Disaster followed them. The sons married Moabite women and the future looked hopeful. Then more trouble came and the men of the family all died. No wonder Naomi, with a name meaning "happiness," wanted to change her name to Mara, "sadness." She decided to return to her old home at Bethlehem and her daughters-in-law with her. After a few miles, Naomi tried to persuade them to return to their people, even suggesting that they might marry again and still find happiness in life. Orpah accepted her suggestion but Ruth, in one of the most beautiful passages in all literature, declared her love and loyalty to Naomi and to her God.

Back in Bethlehem Naomi was among kinsfolk and friends. The love story of Ruth and Boaz must be read in the light of the customs of the day. Boaz proved himself every bit the gentleman and the story ends with joyous days ahead for Naomi as she holds her grandchildren on her lap. Those children would learn early lessons of trust in the God of Israel. God was pre-

paring great things for their family line, great blessings for the world. Their blood would flow in the veins of David, the greatest king of their nation. It would also be the life blood in the body of a Child who would be born centuries later in the very village where they lived. Who can measure the importance to future generations of a home where true love reigns, love for God and love of husband and wife?

The Book of Ruth speaks a good word for mothers-in-law. There has been far too much low humor at their expense. In Ruth's permanent choice of Naomi and all she represented we have a beautiful tribute to the character of this bereaved wife and mother. How Ruth must have loved her! To go with her was to face the unknown, to cut the ties that promised her security. The loveliness of Naomi became the means not only of a personal commitment to her, but to her God. This is the opportunity of all who are loved.

Jesus held His disciples by the ties of personal devotion. They understood Him so little. Their prejudices insisted that the Messiah would be far different from the kindly, gentle carpenter from Nazareth. But they loved Him. So "they left all to follow Him." The loving Christian mother can do much to insure Christian family life and the Christian devotion of her children. It is just as true that each Christian may become a Naomi to some Ruth and rejoice to hear a loved one say, "Your God shall be my God."

Questions:

Read the story of Boaz and his laborers. Does this offer any guidance for good labor-management relations in our times?

Which comes first in the relationship of Ruth to Naomi, faith or love? Read 1 Peter 4:8; 1 John 4:19. What additional passages in the New Testament teach that faith is the fruit of love?

• Sunday, July 23

SAMUEL, THE UPRIGHT JUDGE

I SAMUEL 3:10; 7:3-6, 15, 16; 12:1-5

SAMUEL was "a man of simple and beautiful life, whose devotion was unsurpassed in the history of Israel, even by Moses, and who had given himself to the service of his nation." He was the last of the prophet-rulers of Israel. Of all the judges he did most to unify the independent tribes into some likeness to a nation. Called from childhood, he not only administered justice but was priest as well. He succeeded in wiping out the worship of the heathen gods with its sensual orgies. He re-established the place of the ark in the religious life of Israel, though it still stood at Kirjath-jearim where it had been placed after its return from Philistia. The tabernacle had been at Shiloh un-

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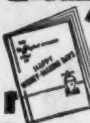
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til the wicked sons of Eli had taken the ark to battle in superstitious hope that it would defeat the Philistines.

The battle in which Israel had been overwhelmed by the Philistines had been fought at Mizpah. It was there that Samuel summoned the people to repent before their God and pledge themselves anew to His service. The Philistines heard of this gathering and planned an attack. But Samuel prayed to God for the nation and a great storm came upon the Philistines, and Israel defeated them decisively. Then Samuel set up a large stone that he named "Ebenezer," dedicating it with his declaration of faith in God—"Hitherto hath the Lord helped us."

Samuel was like a father to Israel. It is probable that few of the people really understood their own declarations of faith that day. Certainly they turned to the Lord more for fear of the Philistines than because of devotion to Jehovah. It was the leadership of Samuel that led them to destroy their idols and reform their way of life. They trusted him, and through him found their way to God. This is the importance of having godly men in places of national responsibility. Before God, sin is sin, whether in a palace or in a hovel. But sin in a palace has far more destructive influence.

Samuel held court much like a circuit judge, moving from city to city. When the people demanded a king, he could challenge them to find any injustice that he had committed. There were none to accept his challenge. His people wilfully demanded a king and well deserved the kind of king they got—Saul. One of Samuel's last acts was the selection of David to become the second and the greatest king of Israel. He had lived a long, full, faithful life and had presided over the transition of Israel from scattered unorganized tribes into a great nation.

Questions:

When Samuel was asked to secure a king for Israel he was hurt and displeased. Yet at God's command he did as the people had requested. More, "though he laid down his judgeship, he did not lay down his prayership." What does this tell of Samuel's character? Can you think of other Bible heroes who showed similar obedience to God against their own desires or convictions?

• Sunday, July 30

DAVID, A KING WHO HONORED GOD

II SAMUEL 7:1-6, 17-22

"I DELIGHT to do Thy will, O my God." So sang David, Psalm 40:8. To please God was the master passion of his life. He was an amazing combination of greatness. Just think of the variety in his character and talents.

As a boy he was a shepherd, a good shepherd, who risked his life for his sheep. He was a musician and poet and still provides inspiration for every service of worship through his psalms. He was a soldier, defeating the enemies of his nation and bringing the scattered tribes of Israel to a place of honor among the empires of his day. He was sometimes fierce and ruthless in battle, but often revealed a spirit of mercy foreign to the warriors of his times. Someone has called him a "knight-errant."

He had a talent for friendship and his loyalty to Jonathan is proverbial. He was loyal to Saul to the point of foolhardiness. He was every inch a king and governed his people with justice and kindness. He was priest to Israel in fact, if not by appointment. He brought the ark to his new capital, Jerusalem, and dreamed of a temple more fitting than the tent of worship. He re-established the rites and sacrifices of worship and played his own humble part in them. He was truly a prophet, speaking to his people as God spoke to him.

David's purpose to build a temple reveals his attitude toward God. With the aid of his friend Hiram, king of Tyre, he had built himself a beautiful palace. The contrast between that and the tent where God was worshiped troubled his honest heart. The humility and obedience of David, when Nathan the prophet told him he could not build his temple, are inspiring. He did not give up his dream in disgust. Instead he gathered materials for the temple of Solomon. The measure of our faith is expressed in our willingness to accept God's "No" with the grace of David. If we cannot do what we plan for God, we can do what God permits, with enthusiasm and consecration. We can thank God for all His blessings as sincerely as David has done in the latter part of our Scripture lesson. That beautiful prayer should be the pattern of prayer for every Christian.

The reward of David was to come centuries later. The fruits of his sins were bitter, in the failure of his family to keep faith with his God. Jesus was to be born of his line and in Him all the promises of God for an everlasting kingdom would be fulfilled. And He would be known as the "Son of David."

Questions:

Read the following passages noting the promises of God to David and how they were fulfilled: II Samuel 7:12, 13, 16; I Kings 2:4; I Chronicles 22:8-10; I Kings 9:4, 5; Amos 9:11, 12; Isaiah 9:6, 7; Micah 5:2; Jeremiah 33:15-17; Zechariah 12:8; Luke 1:30-33.

"David's humility was the quality more than any other which made David a man after God's own heart." — Hugh Black. Give instances from David's life to support this statement.

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Famous Stomach Specialist Recommends it! You're in for the surprise of your life when you try your first **REQUA'S CHARCOAL TABLET**. For **REQUA'S CHARCOAL TABLETS** sponge up the sour, burning gas and heartburn and help make us feel just fine again. A famous stomach specialist recommends them. Don't wait! Get **REQUA'S CHARCOAL TABLETS** at drugist today—30c & 60c. Or mail 30c to **REQUA, Dept. C-7, Brooklyn 10, N. Y.** for generous trial size.

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New Invention! • Sells Like Wild
Replaces messy pastes, liquids. Simply glide over shoes—and **PRESTO!** you have a lustrous, long-lasting shine. No mess. No muss. No soiled hands. Clean. Handy. **WORKS LIKE MAGIC!** For Men's, Women's and Children's Shoes. Low priced. Lightning seller!

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Highest prices paid promptly for broken and old jewelry, spectacles, dental gold, diamonds, watches, etc. Send articles today. Satisfaction guaranteed. **LOWE'S** Dept. CH, Holland Bldg., St. Louis 1, Mo.

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Get Relief This Proven Way

Why try to worry along with trusses that gouge your flesh—press heavily on hips and spine—enlarge opening—fail to hold rupture? You need the **Cluthe**. No leg-straps or cutting belts. Automatic adjustable pad holds at real opening—follows every body movement with instant increased support in case of strain. Cannot slip whether at work or play. Light. Waterproof. Can be worn in bath. Send for amazing **FREE** book, "Advice To Ruptured," and details of liberal truthful 60-day trial offer. Also endorsements from grateful users in your neighborhood. Write:

CLUTHE SONS Dept. 99 Bloomfield, N. J.

OLD LEG TROUBLE

Easy to use **Viscose Home Method** heals many old leg sores caused by leg congestion, varicose veins, swollen legs and injuries or no coat for trial if it fails to show results in 10 days. Describe the cause of your trouble and get a **FREE BOOK**.

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Banish the craving for tobacco as thousands have with **Tobacco Redeemer**. Write for free booklet telling of injurious effect of tobacco and of a treatment which has relieved many men.

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300,000 Satisfied Customers
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ing, bloating and colic due to gas. **ALLIMIN** has been scientifically tested by doctors and found highly effective. More than a 1/4 billion sold. At all drug stores.

ALLIMIN Garlic Tablets

ALERT WOMEN EARN EXTRA QUICK CASH

BIG VALUE 4 NAME 4 IMPRINT 15 CENTS 50 for 10c FREE SAMPLES
50 MONEY MAKING CHRISTMAS ASSORTMENTS
Thrill your friends, surprise your neighbors with America's outstanding Christmas and Everyday Cards. Bought on sight. Also Gift Wraps, Children's Books, Stationery & Napkins. Up to 100% profit. Write for details, samples on approval. **FREELESS GREETINGS**, Dept. C-1 Box 825, Highland Park, Ill.

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Get **QUICK RELIEF!** Dr. Barron's Foot Cushions **RELIEVE** painful pressure from **CALLUSES, CORNS, SORE HEELS**, support **WEAK ARCHES**, absorb foot shocks. Light, ventilated, spongy. Like walking on pillows! Wear in any shoes. Dr. Barron says: "Relieves tired, aching feet from heel to toes." **SEND NO MONEY!** Pay postman \$1.00 for **PAIR** plus postage (or send \$1.00, we pay postage). State shoe size and if man or woman. **30-DAY TRIAL. Money back GUARANTEE** if no blessed relief! Order NOW! **ORTHO, INC., 2700 BROADWAY, Dept. 90K N.Y.C. 25**

THE SPICE OF LIFE

Modern Generation

"Let's play store," said the first child. "I'll be the storekeeper and you be my customer."

"No, prices are too high," replied the second little lady. "Let's play radio program and I'll give away a million dollars."

—Christian Science Monitor.

P. S.

Mr. Bronson died very suddenly, and an important business letter was left unmailed.

Before sending it off, his secretary who had a passion for explanatory detail, added a postscript below Mr. B's signature:

"Since writing the above, I have died."

Something Missing

"Pull over to the curb," said the policeman. "You haven't got a tail light."

The motorist stopped, got out, and was speechless with dismay. "Oh, it isn't that bad," said the officer.

The motorist quavered, "It isn't the tail light that bothers me—where's my wife and trailer?"

Out of Luck

A customer came into a cafeteria one day, saying she'd never been there before, and asked how the system worked. The clerk explained that it was self-service.

"Oh, dear," the lady exclaimed, "I wanted a chocolate soda, and I don't know how to make them!"

Comforting Thought

The patient was lying on the stretcher, waiting to be pushed into the operating room. "I'm so nervous," he remarked to a sympathetic young nurse standing by. "This is my first operation."

"So am I," said the young lady. "My husband is the doctor and it is his first, too."

—Omaha World-Herald.



"I have no idea who they are! They were in the drugstore when I got the ice cream, and just came along."

SPECIAL SUMMER DISCOUNT

New FALSE PLATE

for OLD IN 24 HOURS

Low As Only

\$16.50

Wonderful New Scientific Method Transforms OLD, LOOSE, Cracked or Chipped Plates into LUSTROUS BEAUTY-PINK DUPONT PLASTIC PLATES

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SEND NO MONEY Enjoy life again, and save money on beautiful, new natural-looking plastic plate. Rush name, address for full details sent **FREE**. If your plate is loose, we show you how to make it comfortable. Tight-fitting before duplication.

West Dental Laboratory, 127 N. Dearborn St., Dept. U-65, Chicago 2, Ill.

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NEW 2-IN-1 MAGIC WINDOWS
Take easy orders for new Christmas Cards. Pays up 100% cash profit. Big line of Christmas, Everyday Assortments, 60c up. Christmas Cards with Name 50 for 10c, up. Personal Stationery and Book Matches; Imprints. **FREE**. Assortments on approval. Start earning extra income now! Write. Postpaid only \$1.00.

NORTH STAR, 31 Glenwood, Dept. J-4, Minneapolis, Minn.

WHEN PRAYER FAILS!

Does God Always Answer "Your" Prayers?

"HOW TO PRAY" by Torrey shows you exactly **HOW TO LET GOD HELP YOU!** This wonderful book tells you how to find Happiness, Health, Prosperity—all life's good things through Prayer! **YOUR PRAYERS CAN BE ANSWERED!** "HOW TO PRAY" is helping thousands to new joy, happiness and success. It may change your whole life from this day on! Order your copy of this amazing book today. Postpaid only \$1.00.

Gospel Art Shoppe, Dept. C-7, Rowan, Iowa

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50 WITH NAME IMPRINTED

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EARN EXTRA \$\$\$ \$50 & MORE Yours for selling only 100 starting new boxes. Other **AMAZING** profits with surprise items. You take **NO RISK**. Send postal card today for samples on approval. You also get free samples easy-to-sell personal Christmas cards, stationery, napkins. It costs nothing to try. Write **TODAY**.

Pen-'n-Brush, Dept. CH-7, 139 Duane St., N.Y. 13, N.Y.

See Advertisement on Third Cover

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Yes! Please rush "FIGURE-ADJUSTER" on approval. If not delighted I may return girdle within 10 days.

☐ I will pay postman \$4.98 plus postage.

☐ I enclose \$5.00, cash, check or money order, send postage prepaid. (I save up to 75c postage.)

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Color 2nd color choice

Size

Panty Girdle

Girdle

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• IN Steel or Wood
FOLDING BANQUET TABLES

WRITE FOR CATALOGUE AND LOW DIRECT PRICES

J. P. REDINGTON & CO.
DEPT. 88 SCRANTON 2, PA.



The March Cover

TO THE EDITORS:

I cannot resist the urge to write and thank you for the March cover. To me it represents a picture of rugged Christianity!

Minneapolis, Minn.

ERNEST FAGENSTROM

On Being A Divorcee

TO THE EDITORS:

When I read "The Divorcee and the Church" (July '49) I had a strong desire to reply, but refrained. The February issue publishes Mr. Kalas' second article, and, since it contains no reference to any letter expressing my reaction, I will not permit a second opportunity to pass without making my personal defense of the Church. I am a divorcee. At the time of my divorce and for some years afterwards I was a member of the Methodist Church. Two years ago I was confirmed in the Episcopal Church. I never had any feeling other than that I was definitely a part of the church, that I belonged. Being divorced has never caused me to receive any slight or change of attitude, either by ministers or members of the congregation. The Episcopal Church gave me a beautiful welcome. I do feel that Mr. Kalas misjudges. It appears that he is either immature or a bit guilty.

Arcadia, Fla. (Mrs.) MARY B. BROUGH

... You have covered very ably, and I must admit admirably, the divorce problem from the human viewpoint. Now I would like to see it covered just as thoroughly and truthfully from the scriptural viewpoint.

Conemaugh, Pa. (REV.) W. B. BRANT

Tithes the Answer

TO THE EDITORS:

I do not agree with your answer to Mrs. Buell Hathaway's letter (Back Talk, Feb. '50), to the effect that there is something spiritual in "breaking bread together in the church basement, even though the supper is used to raise money for the church." Have you forgotten how Jesus threw the moneychangers out of the temple, saying they were making of the temple a den of thieves? Soon you will be saying it is spiritual to have bingo games, wheels of chance, etc., in the basement of our church to raise money for it. Let everyone bring in their tithes and there will be no need to have suppers and whatnot to support the church. I love CHRISTIAN HERALD and could not keep house without it.

Cornell, Mich.

MRS. HENRY ARNOLD

• Now there's a reader we love and could not do without! Mrs. Arnold doesn't agree with some things we say, and she frankly so states—but she generously overlooks this and likes us just the same! Not to continue the argument but merely to reassure our steadfast friend, we just want to say she need have no fear that we'll put the stamp of approval on bingo and other games of chance—now or in the future, in or out of the church.

No Caterpillar!

TO THE EDITORS:

It was a considerable shock to me to read in your "I Remember" department (April '50) the statement about the two kinds of people in our churches—pillars and caterpillars. Inasmuch as I can by no stretch of the imagination be classed as a pillar of my church, I must be one of the caterpillars. Frankly, I had never before thought of myself as a worm.

Savanna, Ill.

GEO. E. MCKAY

• From what Reader McKay goes on to say of his long and faithful labors for church and family, we think he is much more of a "pillar" than he is willing to admit!

Mother's Lessons

TO THE EDITORS:

Congratulations on the article by Henry J. Kaiser, "Lessons My Mother Taught Me" (May '50). This is further proof that Christian principles do pay out in the long run.

Beresford, S. D.

RODNEY JOHNSON

Moviedom's Falling Stars

TO THE EDITORS:

Congratulations on the article "Gentlemen, It's Up to YOU!" (April '50). Wish it could have more publicity.

Santa Barbara, Calif. THOS. P. MURPHY

... What a wallop! You came out of your corner fighting, and the next thing we knew there was the bell! CHRISTIAN HERALD, by a knockout, in the first round!

Boston, Mass.

EDWARD DARLING

... Congratulations on so effectively articulating Christian judgments concerning the motion-picture industry. You deserve the widespread gratitude of Christian people everywhere. ... I fully concur that the next move is up to the industry if it would salvage moral tolerance from large sections of church leadership. And that move must be a clean-cut, convincing one. Church people are in no mood to listen to "explanations" or argument.

Omaha, Nebr.

BRUCE HADLEY

... I want to strongly commend the article by Dr. Hall. I have been listening to Jimmie Fidler and he has been quoting it freely. I am a Catholic, and we have been trying to clean up the movie industry too. But never have I seen so hard-hitting an article as yours.

Lanao, La. MARY HEFFERN

... Congratulations loud and long! I listened to the Catholic broadcast today and was so pleased to hear their unqualified endorsement of your article. You may rest assured that you have the entire Christian population solidly behind you.

Palmyra, N. Y. GEO. A. TUTTLE

... We are thoroughly in sympathy with the stand you have taken, and are so happy that CHRISTIAN HERALD stands for clean, wholesome, entertaining movies and is fighting to see that actors and actresses who are living the right kind of lives have their chance.

Maryville, Tenn. J. W. MORTON

... How I wish we had more of such strong voices!

Washington, Va. MRS. F. W. WOOD

... For saying what so many of us have thought and wanted to say, I send you my heartfelt thanks. Please keep on prodding our consciences.

San Anselmo, Calif. CLARA L. BYERS

... Such righteous indignation is very refreshing! Congratulations, and may God bless you!

Greenville, Tenn. LAMCOLM M. ADAMSON

... I am thankful for men of courage who will stand up and fight for moral standards and decency. May the Lord richly bless your efforts.

San Antonio, Tex. MRS. E. L. HOWARD

... Congratulations on that masterful article. You told them in no uncertain terms!

Altoona, Pa. MRS. W. N. DECKER

... You have voiced my thoughts exactly, as I am sure you have those of other parents whose hearts are burdened with the problems of rearing daughters in an age when Hollywood sets the style not only in clothes and manners but also, alas, in morals.

Columbia, S. C. MRS. J. M. QUATTLEBAUM

... You witnessed in the Master's cause.

Ashland, Pa. FLORA E. NOBLE

... A hearty Amen to "Gentlemen, It's Up to YOU!" Too often the Church has condemned the evil and forgotten the good in the motion-picture industry. It is significant that Mr. Hall has forgotten neither in his open letter.

Wenona, Ill. (REV.) W. H. ROCKENSTEIN

•Our sincerest thanks to the above, as well as to the many scores of others who wrote us regarding our Open Letter to the Motion Picture Industry. The article has been reprinted widely in the nation's press. In the near future we hope to feature some of those Hollywood personalities whose moral and spiritual life is the best bolster of our statement that the industry's exploitation of its misbehavers is a gross insult to them as well as to other decent Americans.

When God Says No

TO THE EDITORS:

I want you to know how much I appreciate Ross Holman's sermon-of-the-month, "When God Says No—or Nothing" (March '50). I have been more or less confused about how to pray, and this sermon has done much to set me right. I hope we may look forward to more articles on prayer.

Cumberland, Wis. CHAS. H. KUNZE

•Did you see last month's sermon, Reader Kunze? If not, refer back to Dr. Peale's "How to Say Your Prayers."

Alaska's Sea Circuit

TO THE EDITORS:

I cannot tell you how pleased I was with Mr. McClusky's "Circuit Riders of the Sea" (April '50). We have had wonderful comments on the article from every quarter, and I know this has already done us worlds of good. We are deeply grateful to you for presenting the article on our work in Alaska.

San Francisco, Calif.

LT. COMR. CLAUDE E. BATES,
Territorial Commander

"Reluctant Stewards"?

TO THE EDITORS:

I have just read with utter amazement the article "Church Rummage Sale" (Woman's Place department, March '50). It could well have been entitled "Rummage Refuge for Reluctant Stewards." The business of the church is to develop Christian stewards, not clever salesmen of second-hand gadgets. ... If your article causes any church to resort to such an unworthy scheme to finance the work of Christ's church, I think you have done the cause of Christ a disservice.

Cocoa, Fla. (REV.) JAMES A. SAWYER

Miss Plumb's Fans

TO THE EDITORS:

As I read "God Whispered to Me" (May '50) I thought to myself, "What a dear and precious Saviour we have!" I was so glad that Beatrice Plumb returned to write this inspiring article. She has been my favorite HERALD contributor for a long time.

New England, N. D. EVELYN KOLLER

... I wish to express my thrill when I opened my HERALD and saw Beatrice Plumb's name again at the head of an article. Then, when I read it, the sweetness, the tenderness, the radiance and the conquering faith lifted me into a higher realization of the nearness and the support of our Heavenly Father "just when we need Him most."

Detroit, Mich. MRS. L. B. RODGER

Closed Churches

TO THE EDITORS:

Why is it that churches are never open during the week when people are most in need of solace and solitude? Many people feel the need of privacy for praying and are unable to find it in their homes. If only the ministers realized what a chance they are missing for making converts to Christ!

Friesland, Wis. (MRS.) ELSIE STILL

Did YOU Ever Weep Over Jerusalem?

The Lord Jesus Christ Did!

As God He knew that Israel would suffer hate, massacre and exile. Hear His parting exhortation to Peter, "Lovest thou Me? Feed my sheep!" If you knew all the heartaches of these scattered sheep of the House of Israel and the cruelties they are suffering, your heart too would bleed and you would weep.

In these rapidly closing hours of grace and of Jacob's trouble, we are persuaded that there is a special urgency in God's desire that Israel receive kindness and mercy from His true followers. Matthew 25:40 promises such followers a special reward.

Beloved reader will you become a partaker with Him of His sorrow and love for Israel? Will you help us publish, widely and fearlessly, to Israel of the dispersion, "Behold your God!" May we continue to have your word of cheer, your help, your fellowship, your prayers?

"Pray

for the peace of Jerusalem: they shall prosper that love thee."—Psa. 122:6.

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

236 West 72nd Street, Room 2,
New York 23, N. Y.

Brethren in Christ: God bless you, and we pray for your testimony. Here is \$..... Use it to Gospelize the Jew before it is too late. Yours in Him.

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No experience needed. Show friends exquisite new 21-Card \$1 Christmas Assortments. Sell on sight. You make up to 100% profit plus valuable prizes! Many more big value Assortments. Also Name-Imprinted Christmas Cards low as \$0.50 for \$1. Novel Gift Items, Floral Candles, Stationery. Plan for clubs, too. Write for FREE Imprint Samples. Assortments on approval.
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DOCTOR'S MARVELOUS NEW DISCOVERY RELIEVES DRUNKENNESS IN 5 DAYS
Does Drunkenness Threaten Your Happiness or Your Loved Ones? Our Remarkable New Discovery Quickly and Easily Helps Bring Relief from All Desires For Liquor! With This Growing For Liquor Gone, We Will Power Is Necessary To Stop Drinking! This Is Strictly A Home Method! Easy To Take! Nothing Like It Before! You Can Go To Business And Carry On Your Social Life As Usual, While Using Our Method! May be used secretly for whiskey, wine or beer! Improvement Is Noticed In A Remarkably Short Time! The Price Is Amazingly Low! Only \$10.00 For The Entire Method, Formula and Instructions! This Is The Only Method That Guarantees Satisfaction or Your Money Refunded! You Will Bless The Day You Saw This As Thousands Have Already Done!
Pay Postman On Delivery! Mail Us Your Name and Address Only!
SCIENTIFIC AIDS CO., INC. Dept. 12-P Box 118, Jersey City 3, N.J.

FREEDOM UNDER GOD

(Continued from page 27)

require external power and force to control them.

Men who are obedient to God, submissive to His sovereign will, are less in need of the laws of man and are more likely to be obedient to whatever laws exist. For men "under God" not only possess a higher sense of moral and ethical discrimination but are more likely to be morally responsible.

Guizot, in speaking to James Russell Lowell asked, "How long do you think the American Republic will endure?" Lowell replied, "So long as the ideas of its founding fathers continue to be dominant."

Although Jefferson is claimed by both Episcopalians and Unitarians, it must be remembered that the Declaration was not so much his own expression of faith as the beliefs and convictions commonly held at that time, and he so stated. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights."

The truth of the matter is you can have our kind of democracy only where a substantial proportion of people believe in and act under faith in God as the sovereign Lord of Life. We do an ill thing if we try to have the

fruits of our democracy and neglect the roots. One of the most patriotic acts a man can do in these days is to be a member of a church in the tradition of emancipated living. And God calls us back to this base that we may be able to go forward to nobler achievements in the future.

When asked the meaning of the famous picture, "The Spirit of '76," a little boy said, "Well, in it there is one man with a fife, there is another man with a drum, and a third man with an awful headache."

That is America today. The fife-and-drum spirit and zest and ardor are there, but there is also a headache. There is the headache which constantly concerns us about the stability of our own life and whether or not we have sufficient character and individual resourcefulness for the new day. We are looked upon as the Messiah of nations and are expected to perform a special mission on behalf of freedom. The question we are called upon to answer is whether we have the kind of

life worth exporting. If it is worth exporting, this democracy of ours must have at its heart an invincible faith in God.

If we have the challenge to export a democracy based upon "freedom under God," we also have the privilege of importing others who believe in our kind of democracy and can contribute to it. For example, we can receive a fair share of displaced persons of sturdy character and personal industry. Many of these folks are robust Protestants, while others are Roman Catholics and Hebrew in their religious adherence. Thousands of vigorous Protestants await sponsorship that they might enter this land.

Would that more of us who are able and in need of certain kinds of talent would assist these strong Protestant families in becoming the new American Pilgrims.

God in His providence has imposed upon us very heavy obligations. Our land has developed great leaders in the past and we have in recent years become the asylum for the great of other lands. We have become a microcosm of human greatness. We will remain such and be adequate for these demanding days only as we keep faith in God and have Him at the center of our national life.

"Where the spirit of the Lord is, there is liberty." THE END

ANSWERS TO PICTURE QUIZ

(See page 31)

What Dick is doing wrong:

He is swimming in the danger zone, outside the ropes.

What Peggy is doing wrong:

She is eating while in the water.

CHEW IMPROVED FORMULA KELPIDINE CHEWING GUM REDUCE

UP TO 5 lbs. A WEEK with Dr. Phillips KELPIDINE REDUCING PLAN.

Medical doctor says "Normally overweight fat MEN AND WOMEN will be amazed to discover this scientific way to lose weight, and acquire a slimmer figure." Eat 3 good tasty meals a day. No starving, no exercise, no laxatives, no drugs, no steam baths, no massage.

PEPPERMINT FLAVORED KELPIDINE Chewing Gum and Dr. Phillips Reducing Plan good for MEN too.

Dr. Phillips Plan and Kelpidine Chewing Gum guarantees you can lose weight up to 5 pounds a week, or you don't pay a penny.

You eat 3 well-balanced, good tasty meals on Dr. Phillips low calorie reducing plan, each day. You chew improved formula Kelpidine Chewing Gum with delicious peppermint flavor, and reduce to a beautiful, glamorous, slim, graceful figure.

In many doctors' opinion, Dr. Phillips Plan has been proven the easiest way to take off fat. Enjoy chewing gum—YET REDUCE! Chewing improved formula KELPIDINE chewing gum and Dr. Phillips Plan will help you to acquire a slimmer, beautiful figure.

Kelpidine Chewing Gum contains only 3 calories each. Chewing Kelpidine Chewing Gum instead of a snack helps you stay on the plan.

Helps reducing, cuts calories, and you lose weight scientifically!

PEPPERMINT FLAVORED Kelpidine Chewing Gum contains "fucus"—the only known food product listed in Medical Dictionaries as an aid in reducing, as an anti-fat, and for the relief of obesity (fatness).

Mail coupon and test it at home for 10 days FREE at our expense.

Dr. Phillips Kelpidine Plan will do wonders for you. You will be amazed! After only 10 days, step on the scale. You must show a loss of weight, or you pay nothing.

Surely you want a slimmer figure that will bring you poise, friends, romances, so start today on this pleasant reducing plan. Mail coupon now!

100% Money Back Guarantee. Lose weight or no charge. Your scale must prove you are acquiring a slimmer more attractive figure. Just a 10 day trial must convince you, or no cost!

FREE a full 25 day package will be given free with your order of 50 day supply for \$4. (you get 75 day supply for \$4.00).

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Just mail us your name and address, the \$2 cash, check or money order. You will receive a 25 day supply of Kelpidine Chewing Gum and Dr. Phillips Reducing Plan—postage prepaid.

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I understand if not delighted with Kelpidine Chewing Gum and Dr. Phillips Reducing Plan, I can return it in 10 days for full refund. No questions asked. Lose ugly fat or no charge.

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NEW! MAGIC PANEL FEATURE SLIMS LIKE MAGIC! LOOK SLIMMER, MORE YOUTHFUL REDUCE

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You will look like and feel like this beautiful model in your new and improved cool—light weight FIGURE-ADJUSTER.

THE FIGURE-ADJUSTER MUST BE THE BEST GIRDLE YOU EVER WORE . . . YOU MUST FEEL MORE COMFORTABLE, and you MUST look and feel younger . . . Your shape MUST be noticeably improved or you get every cent back at once!

No matter how many other girdles you have tried, you can be sure: NO OTHER GIRDLE CAN DO FOR YOU MORE THAN THE FIGURE-ADJUSTER! No other girdle or supporter belt offers you more BELLY CONTROL, BULGE control, HOLD-IN and STAY-UP power . . . safely, scientifically. No other girdle can begin to approach the miracle-working FIGURE-ADJUSTER feature! Figure-Adjuster is LIGHT in weight (ideal for WARM weather) yet powerfully strong! Figure-Adjuster allows AIR to circulate through it, ABSORBS perspiration, is made by the most skilled craftsmen, and allows you to ADJUST it to just the right amount of BULGE-CONTROL you like and NEED for an IMPROVED FIGURE!

MAGIC PANEL CONTROL: No laces show when you wear a SLIMMING Figure-Adjuster. The control you get is completely COMFORTABLE . . . and GUARANTEES healthful, lasting support. Its satin TUMMY PANEL laces right up to meet the bra—NO MIDRIFF BULGE! LIFTS and FLATTENS the tummy, SLIMS down the waist, TRIMS the hips and eliminates the "SPARE TIRE" waistline roll! The magic ADJUSTABLE, slimming, easily controlled panel is scientifically designed and is the result of testing different kinds of panels on thousands of women! Figure-Adjuster creates the "BALANCED PRESSURE" that gives each bulge the exact amount of RESTRAINT it requires. It gives you the right amount of SUPPORT where YOU need it MOST! Let Figure-Adjuster give you MORE figure control . . . for more of your figure . . . let it give you a more BEAUTIFUL FIGURE . . . the slimmer, trimmer figure that INVITES romance. You ACTUALLY APPEAR SLIMMER AT ONCE WITH THE MAGIC PANEL control of Figure-Adjuster. Colors nude, blue or white. Sizes 24 inch waist to 44, only \$4.98.

MAKE THIS TEST WITH YOUR OWN HANDS!

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100% MONEY-BACK GUARANTEE!

Test the Figure-Adjuster at home for ten days FREE at our expense! It's sent on approval! It must do all we claim for it or return it after ten days and we'll send your money right back. We take all the risk . . . that's because we know that even though you may have tried many others you haven't tried the BEST until you have tried a FIGURE-ADJUSTER! MAIL COUPON NOW!

Guaranteed to Delight or Your Money Back . . . 10-DAY FREE TRIAL!

WHY DIET? TRY IT!

- TAKES INCHES OFF TUMMY!
- RAISES ABDOMEN AND KEEPS IT IN!
- LIKE MAGIC IT BRINGS IN WAIST
- MAKES SPREADING HIPLINES CONFORM TO FIRM BEAUTY
- SMOOTHES AND SLIMS THIGHS
- MAKES YOUR CLOTHES FIT BEAUTIFULLY

FREE!

"SECRETS OF LOVELINESS" booklet tells how to take advantage of correct choice of clothes, proper use of make-up and other secrets to help you look years younger, pounds and inches slimmer, will be included FREE with your order.

For Your Figure's Sake MAIL THIS COUPON NOW!

SEND NO MONEY

FIGURE-ADJUSTER CO., DEPT. 5
1025 Broad St., Newark, New Jersey

Yes! Please rush "FIGURE-ADJUSTER" on approval. If not delighted I may return girdle within 10 days.

☐ I will pay postman \$4.98 plus postage.

☐ I enclose \$5.00, cash, check or money order, send postage prepaid. (I save up to 75c postage.)

Color..... 2nd color choice.....

Size..... Panty Girdle..... Girdle.....

Name.....

Address.....

City..... Zone..... State.....

Please PRINT carefully. BE SURE TO GIVE YOUR SIZE



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TRIM UNWANTED INCHES OFF YOUR MIDRIFF,

waist and hips with real breathe-easy comfort. New scientific construction whittles away rolls and bulges . . . slimming, easy-to-adjust rayon satin tummy panel laces right up to your bra. In powerful elastic. White, light blue or nude. Small (25"-26"). Medium (27"-28"). Large (29"-30"). Extra Large (31"-32"). Also "PLUS" sizes for the fuller figure. XX (33"-35"). XXX (36"-38"). XXXX (39"-40"). XXXXX (41"-44").

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